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CHRISTIAN WEEKLY

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Thanksgiving Day 1971

CHAIN REACTION OF THANKFULNESS

by LOUIS M. TAMMINGA

One Thing Leads to Another

Thanksgiving Day is a national day. It's not just for church-people.

Let's assume that everybody senses something of the atmosphere of appreciation.

We could then picture, say, a mother dressing a child this Thanksgiving morning noting that there is no school today because Thanksgiving Day is a holiday. The child asks what that day is for. The mother answers that it's the day on which we say thank-you for clothes, food, homes, and toys. And the child ponders a bit further on good gifts and being thankful for them.

That might set off a chain reaction. The mother realizes that she could only give meals because her husband works hard. Expressing this to the husband he, in turn, realizes that he is very dependent on the achievements of others. So he may sense gratitude toward others who keep his company going. The management of the company, hopefully, knows that doing business is only possible because a labour force is ready to produce and society provides the capital and services which keep them in business. Related to its well-being are a host of factors, too many to trace, a complicated, intricate pattern of mutually dependent relationships. The father, the mother, the teacher, the judge, the trucker, the policeman, the carpenter, the seamstress, the nurse, the book-keeper, the bureaucrat, the consumer and the producer, they must recognize each other, for they

could not go on without each other. The family, the farm, the factory, the school, the store, the shop, they all need each other. So gratitude should be woven into the whole fabric of life.

The Links of the Chain Are Frail

A big scare hangs over this chain of mutual dependence. What if the heavens withhold the rain and the crops stay away? Millions are starving today. What if the stock market crashes? Recent economic measures in the U.S. affect us profoundly. Breakdown of health, accidents and other calamities easily disrupt the frail link of factors on which our security depends. Fear is probably the largest single factor that casts a shadow on our gratitude. The sigh was heard already in David's day, O who will show us any good? And all the talk about a guided economy is at heart a search to guard, somehow, the strength of the chain. If only each link could be undergirded and made to function properly there would be happiness in the land, so many think. True, the Christian should know better, but, then, the threat of uncertainty haunts the Christian home as much as the non-Christian. So who will pierce the black cloud over Thanksgiving Day?

Hosea's Demonstration

Hosea received a very strange command from the Lord. He had to marry a woman of ill repute,

a harlot. Hosea's sorry marriage was a demonstration of the bad relationship between Israel and God. And because the relationship to God was bad everything else went bad for the people. The whole economic process ground to a halt. Everybody suffered. But the reason? Listen to the Lord:

"Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness. And I will destroy her vines and her fig trees and the beasts of the field shall eat them. I will also cause all her mirth to cease and her feastsdays." (2:9, 12)

There you see it. The people broke with God and God in turn took his hand from under the chain and immediately the chain disintegrated. No food, no clothes, no drink, and no feasting anymore. Mirth does not simply come as a result of agreeable circumstances, says Hosea, but it is a gift of God, even though it is linked to a host of other factors. You watch it, Hosea predicts, your prosperity will not last, God is going to hack away at every chain in the link, because you forsook Him. And that's how it went. God withheld the rain, the earth repelled the plow and rejected the seed. The earth groaned and the heavens remained silent.

Thus, remarkably, Hosea's preaching becomes very relevant to the needs of his day. His prophetic message is loaded with economic prediction. He tells the people that if they return to God a chain of life will uphold the nation.

"And it shall come to pass in that day, I will hear, says the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they hear Jezreel, And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy; and I will say to them that were not my people, You are my people, and they shall say, You are my God" (2:21-23)

True enough. Life is one whole. God speaks to the heavens. Upon His Word they release the rain. The heavens answer God. And the thirsty earth responds. By God's power and mercy the seed sprouts forth. God speaks and man responds in reaping the crops. Those who eat to God's honour will eat in joy. Mirth, too, is the gift of God. The ungodly know not the joy of money. God's creation is full of happy life. Hosea demonstrated it convincingly! It all begins with a relationship of love, "You are my people". It ends with a mighty celebration, "You are our God". Between those two lies our total well-being, the chain-reaction of every supporting element.

Christ Forges the Same Links

Christ also ties up the matter of daily bread to our religion. Your economic basis, says Christ, is your relationship to God.

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon."

Therefore I say to you, take no thought for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on

But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you"

(Matthew 6:24, 25, 33)

That's Hosea all over and more. The love-ties with God undergird our daily bread. Those who think of their Christian faith as a purely spiritual matter without appreciation for the Father's world will have a hard time to show real appreciation for the Father's material gifts. Those who see a material world without the Father behind it may revel in a lot of riches, but they are actually very wretched. But the experience of gratitude doesn't come easy to any of us. Only by going back to the Scriptures can we get the proper evaluation of God, of self, of creation and of our place in it. To be right with God in Christ does not mean that our struggle for bread is over, but it does mean that we have an address, the only address, where to go with our needs. It also means that the Lord will surely hear His people's petitions, though He may answer them through the generosity of His other children. And it surely does mean that a society which disowns God's will sooner or later — probably sooner — face appalling problems if not outright poverty.

Thanksgiving Day, then, is a holy day, meaningless to those who do not know the meaning of holiness. How shall they join in the grand expression of gratitude? As far as the nation is concerned with its big busy society blessings will unavoidably follow when room is made for the public utterances of the Christian faith.

That will probably happen if we ourselves know the chain-reaction of gratitude and if we forge a chain between thankfulness and evangelism.

World Contact Canada

Several readers have written us lately, asking for further information regarding the flights of World Contact Canada.

We just got word from World Contact Canada that their charter program is almost ready and that it will be published within the next couple of weeks. It will soon be possible for our subscribers, who are members of World Contact Canada, to travel in compatible company at low prices. The flight schedule is extensive and allows for flights to Amsterdam every Friday during the season. The schedule is to be summarized under the slogan "World Contact flies every Friday". As soon as more news is available, we will publish it in our columns.

Many 'Firsts' Noted in FEBC's Open Door Project to China

Whittier, Calif. (EP) — The launching of an "Open Door Project" dedicated to broadcasting the gospel to Red China enjoys the first-time premission of an Asian government to allow a non-governmental private agency to operate with such massive power . . . the first major plan to saturate Red China with the gospel . . . the first project of such magnitude for the 25-year-old Far East Broadcasting Company . . . and the first-ever uniting of three veteran broadcasters to raise money for a common project.

These milestones have been noted by FEBC President Robert Bowman reporting on the new facilities being built in Korea for broadcasting into Red China.

"I am convinced that God will use radio to make a significant gospel impact in Red China," Bowman said.

YAPETA IS COMING

For Fall Rallies in Canada and the U.S.

Once upon a time, the cry, "Yapeta is coming!" sent chills of fear into the hearts of enemy warriors. By a combination of witchcraft, shrewdness, and fierceness in hand-to-hand fighting, Yapeta had gained absolute control over his New Guinea clan, and had become the terror of all surrounding villages.

Today, this former witch doctor-chief is a gentle follower of Jesus Christ. Instead of mountain raids against neighbouring tribesmen, Yapeta now leads fellow believers in evangelistic missions.

In late September, Yapeta is coming over from New Guinea to tell his story to Canadian audiences in a series of rallies to be presented by Wycliffe Associates. Yapeta will be accompanied by Wycliffe translator Harland Kerr, who will interpret for him, and who will also relate from his own experiences many of the exciting things God is doing in the Wiru tribe. (For dates see Data Centre.)

As an introduction to the testi-

monies of these two men of God, Wycliffe Associates will bring to each rally a graphic multi-media program that makes use of three giant screens and seven projectors. This program tells briefly the story of Wycliffe's founding and development, and then takes the viewer on a fascinating excursion into the interior of the island of New Guinea.

If large numbers of our readers will pray daily for the rallies in Canada this Fall, we can expect to see great results as God lays the needs of Bibleless tribes on the hearts of many Christians for the first time. Wycliffe leaders have expressed their desire to send out 750 new members from Canada by 1985.

From: The Wycliffe

Associate Newsletter, P.S. A similar rally last Spring drew an audience of 3,000. The story of the testimony of Rachel Saint and the murderers of her brother was told in Calvinist-Contact #1000, April 15, 1971.



UNITED STATES has claimed sovereignty over Machias Seal Island, a one-mile-square rock with two inhabitants and a light-house, which has been held by Canada since 1783. The U.S. makes its claim in an official note after an incident involving fishing rights. Canada "does not accept" the U.S. position, says an external affairs department spokesman.



NEWFOUNDLAND'S MODERN GOVERNMENT BUILDING

creates an abrupt contrast to the urban skyline in Cornerbrook. (Financial Post Photo)

DATA CENTRE

Oct. 11	Thanksgiving Hymn Sing, Mount Hamilton Chr. Ref. Church, 8 p.m.
Oct. 11	Thanksgiving Service Toronto Chr. Ref. Churches, in the Earl Haig Public High School Auditorium, 100 Princess Ave., Toronto. Preacher: Dr. J. Nederhood. Mass choir. 7.30 p.m.
Oct. 15, 16	AACS Study Conference, Pennsylvania.
Oct. 16	Evangelism Conference in "Mountainview" Chr. Ref. Church of Grimsby, Ont. (Highway 8). Film "Anything Can Happen" in the morning. Dr. Wm. Fitch in the afternoon, with panel discussion. Panelists: Mrs. I. Parlevliet, Dr. L. Praamsma, Rev. W. Renkema, and Rev. N. VanderKwaak. Moderator: Rev. J. Kerssies. 10 a.m.
Oct. 22-24	AACS Study Conference, Michigan.
Oct. 23	"Netherlands Bazaar", in St. Gabriel's Centre, 672 Sheppard Ave. E., Willowdale, Ont. 1 p.m. to 10 p.m.
Oct. 27	Opfelingen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Jarvis, Ont. 8 ure yn de Community Hall.
Oct. 29	Opfelingen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Toronto Chr. High School.
Oct. 30	Elders Conference Classis Hamilton at the Trinity C.R.C., St. Catharines, Ont.
Nov. 3	Opfelingen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Strathroy, Ont.
Nov. 5	Riverside C.R.C. Wellandport, Ont. Films: "Target - China", "To Russia With Love", "Through Blood and Fire".
Nov. 6	Dr. Joel Nederhood, Rev. B. Madang and Rev. J. Boonstra — Riverside Christian Ref. Church, Wellandport, Ont. Rap session for youth in afternoon. 8.00 p.m. Rally with Dr. Joel Nederhood and the Ambassadors all male choir. E. L. Crosby School Auditorium, Hwy. 20, Fonthill, Ont.
Nov. 12	Opfelingen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Jarvis, Ont. 8 ure yn de Community Hall.
Dec. 27	Concert of the 4 Music Societies under the direction of Leendert Kooy in Knox Presbyterian Church, Spadina Avenue, Toronto, 8 p.m. Celebrating Tenth Anniversary.

THANKSGIVING SERVICE

of the

Toronto Christian Reformed Churches

OCTOBER 11, 1971, 7.30 p.m.

in the Earl Haig Public High School Auditorium, 100 Princess Ave., Toronto, Ont. (at the crossing of Princess and Kenneth, a few blocks north of Sheppard East).

REV. DR. J. NEDERHOOD will preach

Mass Choir of 200 voices, conducted by Mr. J. De Vries of Scarborough.

COME AND WORSHIP

A subscription to CALVINIST-CONTACT is an appreciated present for many occasions.

WYCLIFFE RALLIES

with Yepeta, chief of the Wiru. Sponsored by the Wycliffe Associates of Canada.

Oct. 7	Medicine Hat, Alta. 7.45 p.m. High School South Auditorium.
Oct. 9	Calgary, Alta. 7.00 p.m. Jubilee Auditorium Theatre.
Oct. 12	Regina, Sask. 7.45 p.m. Saskatchewan Centre of the Arts.
Oct. 13	Saskatoon, Sask. 7.45 p.m. Saskatoon Arena.
Oct. 15	Winnipeg, Man. 7.45 p.m. Playhouse Theatre.
Oct. 19	Hamilton, Ont. 7.45 p.m. Mohawk College Theatre.
Oct. 20	London, Ont. 7.45 p.m. Beal Tech. School Auditorium.
Oct. 21	Waterloo, Ont. 7.45 p.m. Waterloo Lutheran University.
Oct. 23	Toronto, Ont. 7.00 p.m. Seneca College.
Oct. 24	Toronto, Ont. 2.30 p.m. Seneca College.
Oct. 25	Peterborough, Ont. 7.45 p.m. Thomas Stewart High School.
Oct. 26	Ottawa, Ont. 7.45 p.m. Civic Centre Exhibit Hall.
Oct. 27	Montreal, Que. 7.45 p.m. Macdonald College, Ste. Anne de Bellevue.

AACS Lecture Series DISCOVERY III

Explorations in Contemporary Living, CHRISTIAN EDUCATION IN THE 1970's: The first meeting of this season will be held in the following communities on the topic "The Place and Task of Christian Education in Biblical Perspective". (See local announcements if no location is given.)

TEAM A, speaker Dr. James H. Olthuis:

Oct. 18	Midland Park, New Jersey. 8 p.m., Friendship Hall, Chr. Ref. Church.
Oct. 19	Pittsburgh, Pennsylvania.
Oct. 20	Chicago, Illinois.
Oct. 21	Holland, Michigan.
Oct. 22	Sioux Center, Iowa.
Oct. 25	Memphis, Tennessee.
Oct. 26	Toronto, Ontario.

TEAM B, speaker Dr. Hendrik Hart:

Oct. 18	Edmonton, Alta. 8.15 p.m., St. James United and Third Chr. Ref. Churches, 14323 - 107 A Avenue.
Oct. 19	Lacombe, Alta. 8 p.m., First Lacombe Chr. Ref. Church.
Oct. 20	Lethbridge, Alta. 8 p.m., Immanuel Christian School, 802 - 6th Avenue N.
Oct. 21	Victoria, B.C.
Oct. 22	New Westminster, B.C. 8 p.m., Herbert Spencer School, 105 - 6th Avenue.
Oct. 25	Seattle, Washington.
Oct. 26	Telkwa, B.C.
Oct. 27	Terrace, B.C.
Oct. 28	Calgary, Alta.

TEAM C, speaker Rev. J. Vriend of Edmonton:

Oct. 18	Ottawa, Ont.
Oct. 19	Kingston, Ont.
Oct. 20	Sarnia, Ont.
Oct. 21	London, Ont.
Oct. 22	St. Catharines, Ont.
Oct. 25	Drayton, Ont.
Oct. 26	Thunder Bay, Ont.
Oct. 27	Winnipeg, Man.

Church

Announcements

CHR. REF. CHURCH

Called

to Peterborough, Ont., and Drayton, Ont., Rev. J. Kuntz of New Westminster, B.C.

INSTALLATION

REV. H. NUMAN JR.

The congregation of the Bethel to our Lord who guided us in C.R.C. in Brockville, Ont. was every respect. This was also ex-grateful and happy when after pressed by the different societies being vacant for four months Rev. on the "Meet the Numans night" H. Numan Jr. accepted the call. on Sept. 14th.

The installation took place on Sept. 8th. Rev. H. Numan Sr. spoke about "A man called by God", his text was Isaiah 6:5-8.

The congregation was charged by Rev. J. Geuzebroek and Rev. J. De Pater was in charge of the service. Classis and neighbouring churches were represented, as well as the municipal Government.

The following Sunday our minister preached from Jeremiah 1:11-12, his theme was: "Who is in charge".

And of course we are grateful to our Lord who guided us in every respect. This was also expressed by the different societies being vacant for four months Rev. on the "Meet the Numans night" H. Numan Jr. accepted the call. on Sept. 14th.

Minister placed on probation in security fraud case

New Orleans (EP) — The Rev. J. Paul Driscoll, pastor of Mid-City Baptist church, has been placed on three-year probation in connection with the financial difficulties of the church. Three other co-defendants in federal litigation with Mr. Driscoll drew prison sentences.

In handing down the sentence, U.S. District Judge Lansing Mitchell administered a severe lecture to Mr. Driscoll.

"You are not without sin, and you have a lot of praying to do," the judge told the pastor. "But I think you are deserving of a chance."

Mr. Driscoll had pleaded "no

contest" to one count of mail fraud last March. He was given a suspended sentence and placed on probation. Paul D. McMillan, a Houston, Texas, bond broker was sentenced to four years in prison as was Clyde Rabun, another Houston bond broker. Jessie M. Ray, the church's bond director, was given a two-year prison sentence.

The charges against another man involved in the case, Hugh McGee, a Houston attorney, were dropped.

All five were originally indicted on 13 counts of conspiracy, mail fraud and fraud in connection with the sale of securities.

BANFF NATIONAL PARK

(Canadian Scene) — Banff National Park — Canada's first — set the standard for future national parks. Others may have attained that point but none have surpassed it. Yet, oddly enough, it was not its majestic beauty that persuaded a Queen to set it aside as a sanctuary for generations to come. In 1885, while working near the base of Sulphur Mountains, workmen found hot mineral springs bubbling through the rocks. Queen Victoria's Privy Council ordered 10 square miles set apart because "the region contains several hot springs which promise to be of great sanitary advantages to the public". From this small beginning, Banff National Park has grown to an area of 2,500 square miles studded with massive mountain peaks and dotted with brilliantly hued glacial lakes. Cascade Mountain forms a fitting backdrop to the town's main street. Rundle, named for a missionary of the early days, dominates the skyline; and Norquay (where a sky-high ride delights visitors summer and winter) are just a few of the famous peaks. The desire to scale a mountain is difficult to resist, and everything is

available from a leisurely family-type hike of Sulphur Mountains to arrangements through the Mountaineering School and Guide Service for more strenuous and professional climbs.

Thirty-six miles west of Banff, past towering Mount Eisenhower and the turn-off from the Windermere country of British Columbia, is the favourite child of the Canadian Rockies — Lake Louise. Named for a princess and fed by the glacial melt water of the (Queen) Victoria glacier, it is a precious solitaire in a dazzling setting of towering peaks and evergreen forests. Its clear blue-green water is famous the world over. The view from the dining room of the stately Chateau Lake Louise has been included often in the world's ten best views. Nine miles to the south is Moraine Lake. Unsurpassed for rugged grandeur in any section of the Canadian Rockies, this wilderness of massive peaks still retains an aura of tranquility. For those who like solitude, still further up again, is Consolation Lake and Lake Agnes.

Another unique feature is the Banff School of Fine Arts, a branch of the University of Alberta. This school offers courses in the fine arts such as ballet, painting and ceramics.

Banff National Park is served by commercial bus lines, and by trans-continental train. There are five highway approaches and a grass landing strip for light aircraft. Detailed information may be secured by writing to the superintendent, Banff National Park, Banff, Alberta.

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FREE RETURN PLANE TICKET TORONTO-AMSTERDAM

to anyone who brings in 30 new and paid subscriptions between now and January 31, 1972, and two tickets to anyone who brings us 50 new and paid subscriptions.

You don't have to send us all the new subscriptions at the same time. We will keep record for you till the end of January.

BUT THAT'S NOT ALL!

If you bring us 20 new and paid subscriptions between now and January 31, 1972, you may choose between

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If you bring us 10 new and paid subscriptions between now and January 31, 1972, we will send you

A GIFT CERTIFICATE FOR \$15.00
(at the store of your choice).

You have four months time. The prizes are worth winning. Calvinist-Contact has now a little over 9000 subscribers, but there are still some 6000 people in Canada alone, who don't read our paper and should have it.

All subscriptions, which you send us, have to be paid, otherwise they don't count.

Let's make
it a real
big
campaign!

A FEAST

If anyone would have had any doubts about the future of the Christian Church, he or she should have attended the welcoming evening of the SWIM teams in the Immanuel Christian Reformed Church of Hamilton. His or her somber thoughts would have changed in thanksgiving to the Lord. It was a feast!

Many times we hear people complain about the youth of today. There may be reason for, sometimes. But what we experienced on that Sunday evening has filled us with gratitude and confidence.

This was not a local event. Mr. John Knight from the Young Calvinist Federation in Grand Rapids, who spoke a few words at the end of the evening, told us that what happened here in Hamilton was a repetition of what happens all over the North American continent.

It was a marvellous sight to see that church building fill with mostly young people. Soon the right spirit took hold of the gathering thanks to the "Group of Seven", a lively small group of young people from the Reformed Church, who sang and made the gathering sing. A little unconventional in a church building maybe, but spirited and joyful.

The highlight, however, was what the members of the SWIM teams had to tell. Although the work of a SWIM team has been designed along pretty well the same pattern, the experiences of the young people differed greatly. But one after another openly declared of the wonders of the grace of God. Some admitted that they had gone to have a good time. A good time it had been, but a little different than they expected. They not only met children and adults during their evangelistic activities, but they had met the Lord Himself and that had been a most wonderful experience for them all. They had experienced the reality of Jesus Christ in witnessing for Him. They told of answered prayers, of real communion with the Lord, of excellent fellowship with the local churches, of strong ties with the SWIM people and with the congregations. And the climax came when these eight young people gathered on the platform and while holding each others hands thanked and prayed the Lord for what He had given and for the task ahead.

It was a joyous, enthusiastic, and Spirit-filled evening. When at eleven o'clock the meeting closed, no one had left before the end. Even when the church doors were closed and the people had gone home, the young people gathered again on the church steps and started anew to sing the glad songs of their Saviour and Redeemer. That was spontaneous unorganized evangelism and the many people passing by on the busy street heard young people sing of the new life in Jesus Christ.

It was a marvellous manifestation of the Spirit of the Lord, which wiped away all fears and doubts about the future of the Church of Jesus Christ. All glory to Him.

D.F.

Calvin Appoints Admissions Counselor

President William Spoelhof of Calvin College, Grand Rapids, Michigan, has announced the appointment of Mr. George Zuiderveen as Admissions Counselor.

Mr. Zuiderveen has been a teacher at the West Side Christian Junior High School in Grand Rapids for the past six years. He will join the College staff in September, and will be a member of the Student Personnel Services Division. This division is currently attempting to broaden the College's counseling efforts to high school students interested in attending Calvin College.

Mr. Zuiderveen is a native of Denver, Colorado and a graduate of Denver Christian High School in 1962 and Calvin College in 1966. He earned his Masters degree in counseling from Michigan State University. In his new position, Mr. Zuiderveen will visit high schools across the United States and Canada counseling with prospective college students about their plans for college.

Mr. Zuiderveen is married to the former Gretchen Heerema, who was a graduate of Calvin in 1967 and is a teacher.

THANKSGIVING HYMN SING

OCTOBER 11, 1971, 8 P.M.

in the

Mount Hamilton Chr. Ref. Church

Corner Upper Wellington and Stone Church Rd. E., Hamilton.

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The Ontario Election

by JOHN HOFSTEE

Premier William Davis has called an election to be held in Ontario on October 21, 1971. The race is on between the Progressive-Conservatives, Liberals and the New Democrats.

The Conservatives have been the party in power in Ontario since 1943, and William Davis is the fourth Conservative premier since then. He took over from John Robarts on March 1 last.

Now Ontarians must prepare to go to the polls in a few weeks; they must decide for which party they are going to vote. In Canadian politics it is not an easy matter to decide for which party one is going to vote. Many people vote Conservative or Liberal because that is what their parents or grandparents did before them. However, among our readers no such tradition has been built up, so we must make up our own minds.

FEW GUIDING PRINCIPLES

It is a fact of Canadian life that the two major parties have no set principles according to which they decide their platforms and policies. The New Democrats do have a definite, socialist philosophy, but this is not acceptable to us as Christians.

Both the Liberals and Conservatives are middle of the road parties, which run their election platforms trying to get the most members elected. Usually the issues of the time and the personalities of the leaders are stressed during the election campaign. Certainly this appears to be the case again this election, if the early campaign statements are any guide. Let us look over the issues and leaders in this election to see if we can find any guide posts to help us decide for whom we should vote.

CONSERVATIVES

William Davis has been the Premier of Ontario since March 1, 1971 when he succeeded John Robarts. He is a 42-year-old lawyer who lives in Brampton. He was the Ontario Minister of Education for a number of years before becoming premier.

Some of the preliminary work for the election was done by the government this summer when it lowered the legal drinking and voting age to 18 from 21. This is the age of youth and presumably the government is hoping to pick up some votes from the young. The early polls do not give them much hope on that score.

Another issue which has been building for a long time, and in which we should be vitally interested, is the issue of extension of aid to the Separate (Catholic) Schools. The separate schools had asked the Ontario government to extend the grants they get out of public tax money to Grade 13 from the present Grade 10. A favourable decision would have given hope that eventually aid might be extended to other schools as well, such as the Christian schools. But, just a few weeks ago Premier Davis announced that further aid would not be forthcoming.

At least six months had passed from the time the request was made until the decision was announced. Why did it take so long for the government to give an

answer? One reason was that the cabinet could not agree, but my personal opinion is that politics had much to do with it. Davis waited until he could weigh public opinion on the issue and find out which decision would bring him the most votes. Ontario is still basically a WASP (White Anglo-Saxon Protestant) province and the Orangeman tradition is very strong. Many people are not in favour of extending aid to school systems other than the public. The feeling of many people is expressed by Rev. Ernest Long, secretary of the general council of the United Church, as quoted in the Toronto Daily Star of Friday, September 17, "The issue is fragmentation — this is what deeply concerns us as a church. We are deeply opposed to religious apartheid just when our society needs desperately to be brought together."

All three parties have announced that they will not make an issue out of the separate school aid extension, but undoubtedly it will be an issue just the same. The Roman Catholic bishops have pledged not to preach to influence the Catholic voters; they do of course feel the issue is important.

What other issues are there for the Conservatives? For one there is the issue of William Davis himself. He was elected party leader last winter by a narrow majority. Now he must prove to his party that he can win the votes so that the Conservatives can stay in power. If he loses the election, or even loses a large number of seats, he may have to step down as leader. Davis is seeking a personal mandate from the voters. His campaign to a large extent therefore is personal, and also based on the fact that the Conservatives have provided good government for the past 28 years and should have the privilege of continuing to provide it.

LIBERAL PARTY

The Liberal Party is under the leadership of Robert Nixon, a 43-year-old part-time farmer and former teacher from the Brantford area. This is the second election in which he is leading the Liberals. He must gain more than the 27 seats the Liberals had in the 117 seat Legislature in order to avoid a call for his resignation. Nixon does not come across very strong and has been trying to show more forcefulness.

The Liberals have promised to extend the aid to the separate schools, but again have pledged

not to make it an election issue as they are afraid it will divide the population of the province.

The Liberals have raised some other issues such as environment and unemployment, but little attention is being paid to them. Some other proposals and statements they have made seem to be totally unrealistic.

NEW DEMOCRATIC PARTY

The New Democratic Party in Ontario is under the leadership of 33-year-old Stephen Lewis. The NDP has also pledged support for the separate schools. The NDP is, of course, a socialist party. It draws much of its support from labour and from the universities. The socialist programme has three goals, as listed by Charles Taylor in Canadian Dimensions:

1. Re-organization of Production to benefit human welfare as against profit, mainly through public ownership of the means of production, distribution and exchange.
2. Equality, through nationalization and welfare measures.
3. Democratic control.

How much of these goals the NDP would put into practice is another question. Definitely, some nationalization is preached, but generally the party has been very moderate where it has come into power. The socialist doctrine is basically contrary to Christian principles.

WHAT ARE THE ISSUES?

What then are the issues in this election? The extension of aid to separate and other schools has been declared a non-issue, but undoubtedly will remain prominent. About all that remains then is a clash of personalities. The Liberals and NDP have declared that it is time for a change in government, and six other provinces have overturned the ruling party within the last two years. The Conservatives realize this and are working hard to get re-elected. Some people predict that no party will get the 59 seats necessary to form a majority government.

How will I vote? Liberal, mainly because of the school aid issue. If there are more significant developments and time permits they will be the subject of discussion here.

GOD'S PERFECT DESIGN

It takes — sunshine
and
rain
to crown
the earth
with sudden
rainbow-light;

light
and
darkness
to set the
western-sky
on
sunset-fire;

summer
and
autumn
to turn
green leaves
into
leaves of gold;

smiles
and
tears
to see through
all events:
God's
perfect design!

Wilma Jonkheer

Tyndale Publishes Malcolm Muggeridge's 'Jesus Rediscovered'

Wheaton, Ill. (EP) — Paperback rights to British journalist Malcolm Muggeridge's book "Jesus Rediscovered" have been obtained by Tyndale House Publishers here and issued with a foreword by Sherwood E. Wirt, editor of Decision magazine.

"To read the essay in this volume is to realize what Christian journalism can achieve when it is properly trained and anointed by the Spirit," says Dr. Wirt. "(The reader) will learn something of the real failure of Albert Camus and the modern cult of anguished liberalism . . ."

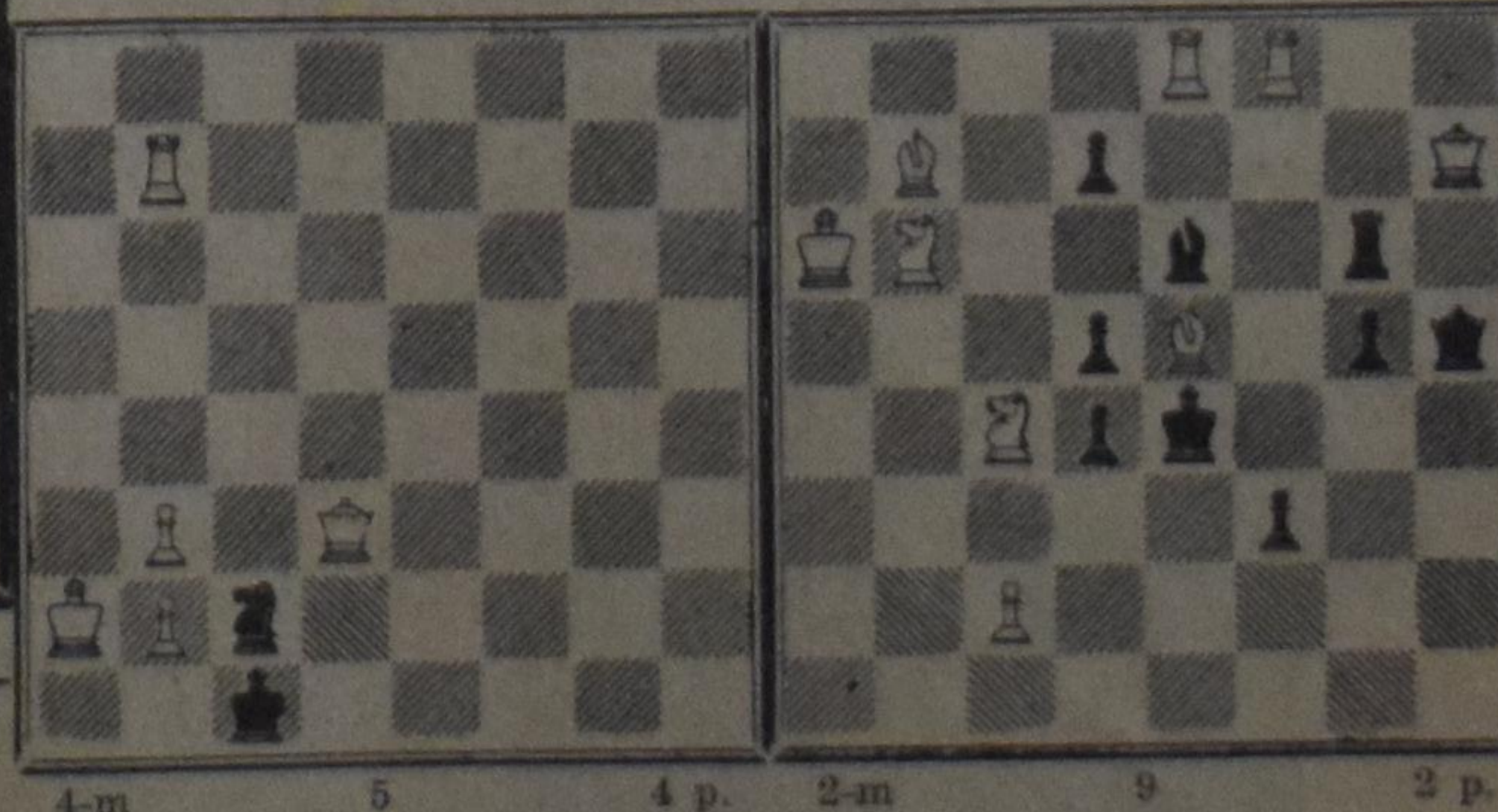
The 217-page paperback, published originally by Doubleday, ends with a prayer of St. Francis.

Let's Play Chess

Editor: Charlie Hess

FIRST SERIES OF PROBLEMS IN OCTOBER

460	461
Author: Dr. E. Zepler, Britain 1932	Author: H. H. Kamstra, Holland 1944
2	9



The Choosing of a Partner for Life

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Phone number clinic:
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NOTES

1. The program I present this month will be liked by our contestants, I suppose. Every single problem has its own merits.
2. This 4-mover of Zepler is tricky in a way that you may end up in a stalemate position before you had time to think about it. Such a marvellous miniature can hardly have many variations. So, writing down the full solution will not take much of your time.
3. Kamstra got a prize with Nr. 461 in the first tournament after the war. Several pieces stand pinned or half-pinned. This helps you at least a bit to find the key, because we had such positions before. Indication of key plus threat, if any, is sufficient.
4. Don't send the solution of this first series before the second one will have been published.





From the Mailbox

The Sunday School

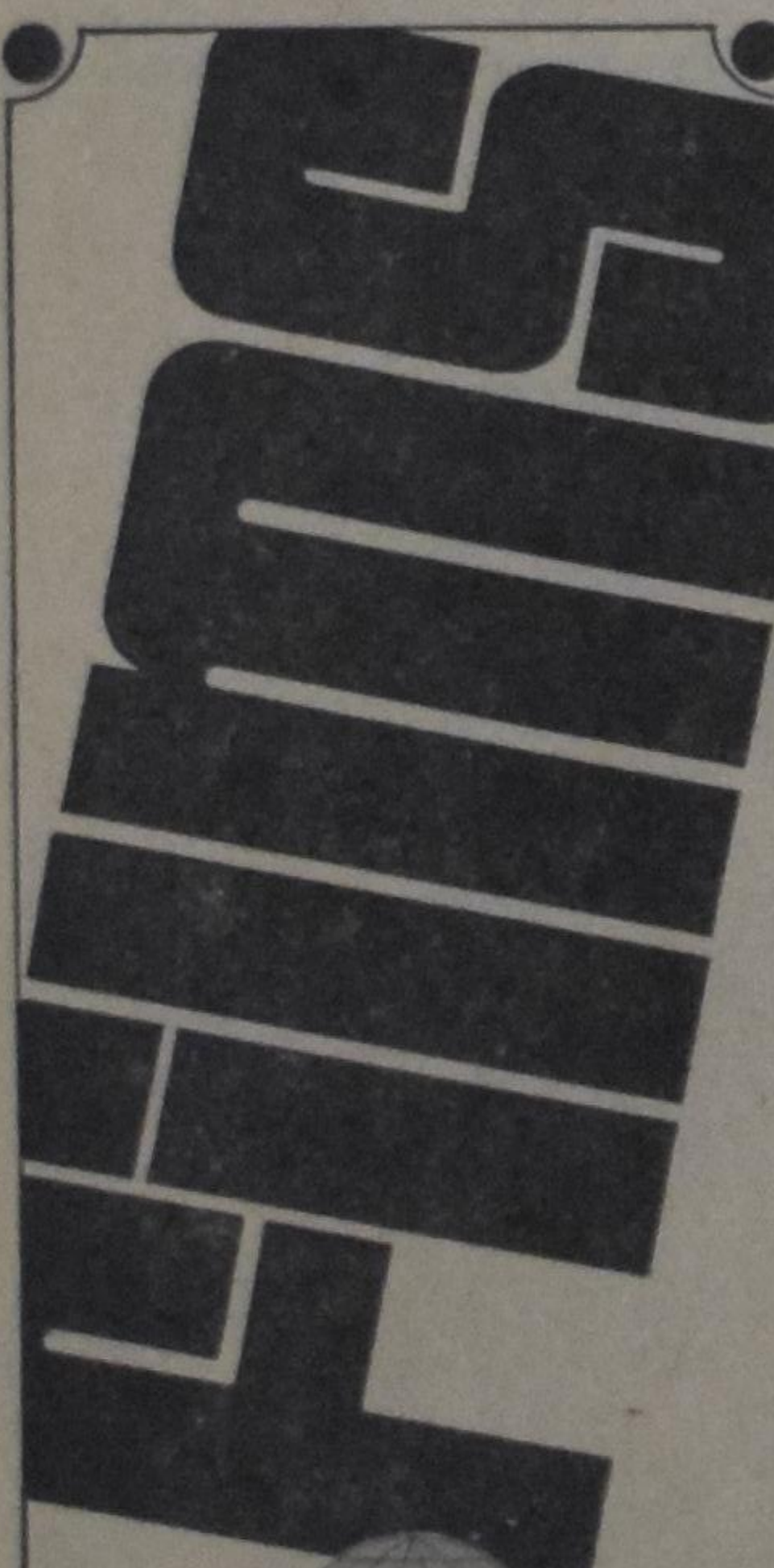
Dear Editor,

We read the story in Calvinist-Contact of September 9th by Jane Malda on "Future of the Sunday School". We found it very informative.

The need for unchurched children to be reached is indeed great, and for the past 4 years we have been dying to do just that in and around Listowel. Besides having the Bible School for our own church children on Saturday mornings for one hour and a half we also have 4 Good News Bible Clubs which meet in the Christian homes or weekends either after school or in the evening lasting for one to two hours, depending on the craft work. Children are of grade school age, from 5 to 13 years, and do not have to be in the teacher's own home if that is not convenient, but there may be someone who would like to open their home, and be hostess to a club. The teacher should be on hand to greet the child and it soon discovers that the teachers love boys and girls. The clubs we have here have a total attendance of 160 unchurched children, and we encourage them to bring more children to the club. There are songs, a Bible lesson visualized, which should hold the place of first importance with stress upon the truth that the Bible is God's Holy Word. The teacher should remember that many of these children are getting no Bible instruction except that obtained in the Good News Club. Also we have one-half hour of crafts.

If any of the readers feel the need to reach the unchurched child for Christ, please feel free to write to either Mrs. J. VanderKulien, R.R. #1, Gowanston or Mrs. Ed. Van Geest, 235 Nichol Ave. S., Listowel, Ont.

"The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."



INASMUCH - 39 min., 16mm movie of CRWC's Korean Program.
THE FORGOTTEN ONES - 25 min., 16mm movie of the Korean Medical Program.
GLIMPSES OF KOREAN AGRICULTURE - 16 min., 35mm slide tape program.
GLIMPSES OF MEXICO - 17 min., 35mm slide tape program.
GLIMPSES OF CAPON - 35mm slide tape program (to be released Sept. 1).
GLIMPSES OF NIGERIA - 35mm slide tape program (to be released Sept. 1).
Reserve your date now!
Write today!
Christian Reformed World Relief Committee
P.O. Box 235
Colindale, Ontario

Unions

ANOTHER HALF A DOZEN

Mr. Editor,

Calvinist-Contact of September 3, 1971, page 3 states: "The secular unions are spending thousands upon thousands of dollars to fight the effort of half a dozen lonely Christians to be exempted from forced union support."

If it is indeed correct that these Christians feel themselves lonely, may I suggest to them to go one step away from the union and say good-bye. Another half a dozen did this twenty years ago, with success.

E. Bouwma,
Sarnia, Ont.

Unions

Dear Editor:

I would like to make a few comments on some of the views expressed in some recent reports by Louis Tamminga on the granting of exemption from paying union dues by some individuals.

These reports show a rather strong bias against secular unions. However, when you discuss the closed-shop clause should we not keep in mind that this clause was granted to the union by secular managements? And are they not to blame as much for this situation? It is unfortunate that there are leaders in the Reformed community that apply a particular religious principle to a secular union but appear to be unwilling to apply this same principle to secular management.

I read the wonderful testimony of Mr. Stel but what I would like to know now, is Mr. Stel going to apply these same religious principles against his secular employer?

One of Mr. Terpstra's objections to the union was that it rendered support to the N.D.P. but it is entirely possible that Mr. Terpstra's employer provides support to an anti-Christian political party. What does Mr. Terpstra do about that? Since employers do not reveal whom they support, is that sufficient excuse for Mr. Terpstra?

Mr. Tamminga writes that it is cruel when a man gets fired because he does not agree with union policy but is it not just as cruel when many hundreds of men are laid off by a company, sometimes men with many years of seniority? I think Mr. Tamminga becomes unfair when he states that the fellow-believers in the secular unions are providing the dollars to defend the closed-shop clause.

That appears to be an attempt to make these people feel guilty. I don't think that serves any good purpose.

It is unfortunate that reports such as Mr. Tamminga's discourage the fellow-believers in the secular union to play their proper role. I believe that the time has come that they do away their guilt complex and get active in their union.

As a former treasurer of a union local I know that this is not impossible. Just imagine what a powerful effect the testimony of 5,000 fellow-believers would have if they would witness of their Saviour in their union as well as in their company. It could be a far more lasting testimony than when you cop-out on your responsibility to be a witness in your union. Remember Jesus told us to be the salt of the earth also in your union.

William Luinstra,
Ridgeway, Ontario.

REPLY by Rev. Tamminga

Thank you very much, Mr. Luinstra, for responding to my articles on the struggle for freedom in trade-unionism. You bring up some very basic issues which cannot be given the full attention they deserve in these short columns. The

C.L.A.C. has dealt with these matters extensively in their publications and I suggest that they be consulted.

Briefly, I reply to your letter as follows. Your observation that secular management must share in the blame for compulsory unionism is well taken. And I agree with you, we must apply the Biblical vision as much to management as to labour. And I think that we must pay much more attention to that.

As to Mr. Stel's testimony to which you refer you will be happy to know that he has frequently informed his employer during the last several years that they should do their share in abolishing compulsory unionism.

As to management's contribution to a secular political party I suggest this: a Christian business partner in a firm should object as vehemently against his firm supporting an "anti-Christian party" (as you call it) as a worker should object against the union paying toward a socialistic party.

I also agree with you that it is just as cruel when many hundreds of men are laid off than when workers are forced to belong to a union whose ideology they cannot accept. And the Christian community should not get weary of testifying against the wanton layoffs which take place all around us. But two wrongs don't make one right.

In reply to your remark that I should not have made those people feel guilty who are still members of secular unions by stating that their dues are used to fight court cases against fellow-Christians, I must say that this is simple reality. But my purpose for stating this was to ask the entire household of faith to support these believers who stand up for Christian freedom and who feel themselves often forsaken because of the silence of other Christians. I pleaded for that unity. We need each other.

My basic disagreement with you lies in the closing paragraph of

your letter. Of course, workers must testify for Christ on the job and in the union. We must do that everywhere. I hope and trust that more than 5,000 do that. But what, exactly, does witnessing mean, specifically, in labour matters, in union affairs? There it means that the entire effort of trade-unionism blossoms forth from a Christian source. If I, as a Christian, belong to a union which denies that reality for me, a union which forbids the existence of a Christian union, then my witness in that union would begin by protesting that union's very basis, its point of departure, its intolerance, and its secular constitution which leaves out God. I, therefore, plead for the right for humanists to have their humanist union and for Christians to have their Christian union. This testimony, to me, means to be the salt of the earth. It also happens to be a very elementary democratic principle. Let's discuss this further!

Louis M. Tamminga.

A Soviet Republic Newspaper Asks Suppression of Growing 'Dissident' Baptists

Moscow (EP) — An official Communist newspaper in Central Asia has called on its local law enforcement agencies to intensify their suppression of the outlawed "dissident Baptists," who are also known as the "Council of Churches."

A detailed article on the dissident Baptists in Central Asia was published recently by Kommunist Tadzhikistana, official party paper for the Tadzhikistan Republic.

The paper conceded that despite efforts to break up illegal prayer meetings and disrupt the organization, the dissident Baptists continue to operate in strength in Central Asia.

The report called for prosecution of Baptists who give religious instruction to children, which is illegal in the USSR.

GETTING OFF THE BLEACHERS

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

"Getting off the bleachers" is the subject I would like to talk about with you today. Whenever a baseball game is broadcast or whenever a game is played there are thousands of people that sit and watch while a few men play. Now there is nothing wrong with this. These people who go out on a nice warm day to watch a baseball game find it is a pleasant change from the daily ritual of living. They get away from the routine of running a machine, or driving a truck, or being in an office, and it is a healthy way out. But there is a danger, I believe, that America is becoming a people that sits on the bleachers to watch others play while we do little playing ourselves.

It seems to me that in some other countries of the world a far larger number of people are involved in actually playing a game rather than merely sitting there and watching it. We have become a people who sit and watch while others perform for us. This is possibly one of the fascinations of TV. Here we need not provide entertainment for each other, but we merely sit and watch while people entertain us. The average person spends twenty-two hours a week watching his TV set. This means, of course, that during that time they do no reading, there is not much chance for conversation, but people just sit in the bleachers and watch. They are not involved themselves, but they watch others. To me there is something wrong about all this, because we find this in so many areas of life. The entertainment business in our land has become big business. Many of the performers in this field make far more money than we pay our president, or our prime minister, and the ratings taken on programs on TV shows that there are millions of people who watch stuff which is pure trash, which has no value of any sort.

We sit in the bleachers. We laugh; we are entertained; we find a certain amount of relaxation. Now the danger of this sort of thing is that we have lost somewhat of the art of finding entertainment for ourselves. We find many people who do not care to sit down and talk, or to converse with their neighbours or with their friends. If they do get together they play cards or some other game, because conversation alone is not sufficiently exciting for them. They do not really find that they can get involved in talking together, in sharing with one another. Too much of this is also true within the church. Generally speaking the members of many churches do not make a point of attending the morning service, but a large number of people feel that this fulfills their obligation to the church. They attend the services, they pay their share of the expenses of the church, and for the rest they do not become too involved and they do not want to become very much involved. In many churches it is difficult to find Sunday School teachers that are adequate. Some churches are having difficulty finding trustees, and members of the consistory. A large number of people never seem to be interested in joining Bible study groups within the church; willing to sit on the bleachers, but not to become involved. Now to my mind, we should learn to get off the bleachers and become involved ourselves. I mean this not only in the sense of playing games, or of going to church, or attending meetings, but becoming involved in life as such.

Often we find people who in their whole life you find that they are watching what others are doing; they can talk so well about what "they" do, but there is so little concern about what "I" or what "we" may be doing. As a result, we do not get ourselves too involved in any matter of life; the way that we carry out our work, in the concerns that we have for our neighbour, in the way that we provide for our families, because we are on the bleachers rather than on the playing field of life. We see a good deal of that in people at our hospital. Many people would love to have somebody tell them just exactly what they ought to do. They

Pastoral Counselling

come to the hospital and they say, "We expect you to tell us what we should be doing so we can become more healthy and better adjusted to life". Somehow or other this does not work. If you will expect that somebody is going to tell you just what to do, is going to lay out a little program for you, is going to give you ten easy steps to take, and then everything will be fine; you are not really getting help, because you are not becoming involved in the program of activity yourself. The newer approaches at a hospital like ours are that we get our patients involved in various activities, in arts and crafts, in recreations, in study groups, in family living classes, and in many of these situations there is a very real involvement required of the individual. This is the thing that makes people become well, not because some doctor prescribes the few little things that they ought to be doing or tells them: "This is the way you ought to live" because that does not really help a person.

There are a lot of homes and families where there are problems, the same situation prevails. They would like to have you refer them to a book and to be sure, there are some excellent books that are available, but the only books that I would recommend are the kind of books that involve the person, that you cannot simply just sit down and read it and get so many instructions from the book, but at the end of each chapter there are questions that say, "Now how does this apply to you and what do you do about it? How do you react to it?" Because the only way in which we really learn is by involvement ourselves. We have got to get off the bleachers and not expect that others are really going to help us and to solve our problems for us.

There are many of the national magazines that present very interesting articles, well worth reading, but whenever you read these articles it is still talking about "they" and "them" and "others" and what is being done by "them." To really understand what is going on in the world, to understand what is going on in the struggle, for example, between the races, or between the various backgrounds from which people come, is if you actually become involved yourself. We need today more people who have gotten off the bleachers and got out on the playing field and really do something about things.

I would like to see a greater number of people involved in the church, in the activities of the church. I would like to see a larger number of people who are involved in the community, who become concerned with the needs of others, to the extent that they are willing to take off their coats and roll up their sleeves and do something about it, and this is always the difficult thing to get people to do something. You even have people who sit back when they have a problem and you say, "Well, what are you doing about it?" They say, "I'm praying about it," or "I'm reading the Bible," or "I'm reading a devotional book and that should help." They basically forget that you do not get well or you do not solve your problems only by prayer, but also by work. The two of them must go together. Whenever we merely allow and think that God is going to do for us what we should be doing ourselves, we are not really reaching the point where we ought to be. We are still sitting on the bleachers. So I would urge you in your families, in your community, in your churches, and especially in your own personal life, if you want to find good mental health and spiritual health, do not just sit on the bleachers and talk about "they" and "them", but get out in the playing field and work at it yourself, because this is the road that we are expected to travel.

OUR THOUGHT FOR TODAY: Communicating a living faith to our children requires that we live that kind of faith ourselves. Living our faith at home is not easy, but it is tremendously important. For in the home we set the spiritual tone in the lives of our children.

A. Hosmar, C.A.

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ACCOUNTANT

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Suite 4

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Phone 723-1221

NAAR HET LAND VAN DE KAARSRECHTE WOUDREUZEN

door JOHN BOSGRA

(III)

Veel mensen (emigranten) gingen, toen ze in Canada aankwamen, een paar jaar in Zuid-Alberta in de bietenindustrie werken. Dit maakte in de eerste plaats een vlugge overtocht naar Canada mogelijk; in de tweede plaats wisten de mensen dan vooruit dat er werk voor hun zou zijn, en in de derde plaats kwam men dan tegelijk wat met de levensomstandigheden en taal op de hoogte. In werkelijkheid was dit niets anders dan een springplank om naar een betere gelegenheid om te zien. Hier kwam dan bij dat er in het bietendistrict maar alleen in de zomer werk is.

Toen nu hier op Vancouver Eiland, en wel in Port Alberni een 100.000.000 (honderd miljoen) dollar hout, pulp en papierfabriek werd gebouwd, gingen veel Hollandse emigranten hier werken. Toen de constructie van de fabrieksgebouwen afgelopen was, gingen velen in de fabrieken werken. Vandaar dat we hier niet alleen de Tom De Waal familie troffen, maar ook velen die we van de bietendistricten wel kenden.

De volgende dag gingen we natuurlijk op reis, om wat meer van de wonderen van dit mooie eiland te zien. Volgens onze schatting is het eiland ongeveer 1½ maal zo groot als Nederland.

Ons eerste bezoek was aan een park waar men de bijna hemelhoge, kaarsrechte cederbomen in al hun majesteit kan bewonderen. Hier groeien deze bomen tot een ongehoorlijke hoogte van 280 voet, en drie paar mannenarmen zijn nodig om één zulk een boom te omvatten. Een bord bij deze bomen geeft aan dat men van het hout van één zulk een boom drie huizen kan bouwen, wanneer die in timmerhout zou worden omgewerkt.

Cederhout is licht en tegelijk heel duurzaam. Uit de Bijbel weten we dat Salomo het cederhout van de Libanon gebruikte voor de tempelbouw, en zijn andere grote werken. Vroeger werden deze bomen voor masten op de zeilschepen

gebruikt. Verder voor telefoonpalen, lichtmasten, afrasteringen enz. Het kan jaren in de grond staan voor het verrot. Doordat deze bomen zo kaarsrecht groeien, spliten ze ook recht. De Indianen, die aan de kuststreken verblijf hielden, en niet met zagen op de hoogte waren, spleten de bomen tot planken en bouwden daarmee hun huizen. Natuurlijk treft men deze bomen aan in grote en kleine maten, al naar gelang hun ouderdom. In de natuurparken kan men ze zien in al hun glorie, en groeien ze tot hun natuurlijke hoogte en afmetingen. Deze parken zijn gouv ernements eigendom, ze worden beschermd maar ook bewaakt.

Ons tweede bezoek betrof de betonnen visladders, die ongeveer 10 mijl van Port Alberni bij een waterval in de rivier zijn gebouwd. Dit gebeurt om de zalmvis het opstrooms klimmen te vergemakkelijken. Ook in de bergen van British Columbia zijn zulke visladders gebouwd. Maar daar was de afgrond zo diep, dat we er geen goede kijk op hadden. Volgens onze gastheer konden we hier alles op ons gemak overzien, en later bleek dat hij gelijk had.

De weg daarheen liep weer door een prachtig rollend landschap. We reden langs mooie bergmeren, omzoomd met hoog opgaand geboomte. De rivier waar de ladders zijn gebouwd liep weer door een beschermd natuurpark. Hier waren we weer midden tussen de hoge woudreuzen en onvergetelijk natuurschoon.

De constructie van deze visladders moet duizenden dollars hebben gekost. Wij hadden helemaal geen idee dat dit zulk een omvangrijk werk was. Er moet echter om de waterval heen worden gebouwd, en hoe hoger de val is, hoe meer moeite het kost om een geleidelijke opklimming te verkrijgen. Hier kregen we een mooi overzicht van het geheel en ook hoe de visen de ladders moeten passeren. De ingang is betrekkelijk smal. Dit heeft weer een ander doel. Wan-

neer de grote scholen vissen stroomopwaarts naar hun broedplaatsen zwemmen — en dit gebeurt maar één keer in de vier jaar — wordt er nauwkeurig op gelet of de scholen af- of toenemen. In het centrum van deze ladders heeft men daarom een brede witgeverfde plank zo aangebracht, dat de vissen er over moeten zwemmen. In de trektijd zit hier een controleur, die vrij nauwkeurig opneemt hoeveel vissen er passeren. Het is daarom dat de ingang van de ladders betrekkelijk nauw is gemaakt. De controle wordt daardoor vergemakkelijkt omdat nu niet te veel vissen tegelijk de witte controleplank kunnen passeren. Hun aantal loopt, over het geheel, in de miljoenen.

Dit alles gebeurt omdat de visindustrie voor de kuststreken heel belangrijk is, en daardoor voor heel de natie, maar ook omdat er

tegenwoordig veel gevaar is voor pollution, in dit geval vergiftiging van het water, waardoor niet alleen het leven van deze dieren, maar ook de hele visindustrie in gevaar kan komen.

Bij onze zwerftochten over het eiland viel het ons telkens op, dat hier veel Indianen wonen, die er heel goed en welverzorgd uitzien. Blijkbaar hebben zij zich bij de manier van leven van de blanken aangepast. Over het algemeen passen ze zich moeilijk aan bij de westerse levensomstandigheden. Onze gastheer vertelde ons, dat, hoewel er veel Indianen op het eiland verblijven, en speciaal in de omgeving van Port Alberni, men nimmer last van hen ondervindt.

In de bouwconstructie, vooral bij hoge gebouwen, is men zeer gesteld op Indianen, omdat zij geen hoogtevrees hebben.

De volgende dag was het zondag en als naar gewoonte gingen we naar de kerk. Het kerkgebouw in Port Alberni is een oude soldatenbarak, welke tot kerkgebouw is gepromoveerd. Daardoor is de kerk wat lang en small. Dit heeft zijn voor en tegen. Wij vonden dat het zingen gemakkelijker ging en de stem van de predikant kwam ook goed door, veel beter dan in veel moderne en vaak hoog opgetrokken gebouwen. Er zijn ook hier wel plannen voor nieuwbouw. In deze dienst werkten de Calvinettes mee. De jongelui zongen af en toe en deden in deze dienst ook het werk van de diakenen, namelijk het ophalen van de collecten. Volgens inlichtingen is er zulk een dienst maar één keer in het jaar. Wij vinden het overigens wel fijn dat men in onze kerkdiensten ook wat actie van de jongelui ziet.

Na de kerkdienst hadden we zelfs moeite om weer van het ter-

rein af te komen. Oude bekenden komen dan als bijen op je toe. Om enkele te noemen: de familie Gerben Tabak, afkomstig van Kol-lum, Friesland, Sytse Hoekstra, afkomstig van Dokkum, Evert van der Ploeg, afkomstig van Ternaard (Fr.), John De Jong, afkomstig van Bolsward. Verder nog veel bekenden die we kenden omdat ze vroeger met ons in de bieten-districten werkten. Ook kunnen we altijd merken dat men het op prijs stelt, dat wij door middel van de courant uit Holland, en ook af en toe door Calvinist-Contact, contact met hen houden.

Bij de fam. De Waal kwamen ook nog verschillende oud-vrienden uit Friesland en overige plaatsen uit Nederland ons opzoeken. Zo blijven we, zelfs in Canada, bijna volledig op de hoogte met al het gebeuren in Nederland.

(Wordt vervolgd.)

Actie maakt meer indruk dan woorden.

Dat wil niet zeggen dat woorden onbelangrijk zijn. Per slot van rekening is het uitwisselen van meningen wel het centrale punt van ons begrip over democratie.

Mensen praten met andere mensen en luisteren naar andere mensen hoe die praten over de veranderingen die konden of zouden moeten gebeuren in onze samenleving.

Maar er is nog iets anders wat tamelijk fundamenteel is voor ons begrip over democratie en dat is leiderschap. Eén persoon moet voor ons spreken. Eén persoon moet luisteren en erg voorzichtig zijn wanneer er moeilijke beslissingen genomen moeten worden.

Bill Davis is gewend aan de beproeving van leiderschap. Gedurende zijn 7 maanden als Premier, heeft hij blijk gegeven onze economie te bevorderen, mogelijkheden te scheppen voor Canadezen en voor Canadese ondernemingen.

Op grote schaal heeft hij maatregelen

genomen om ons milieu te zuiveren in lucht, land en water. Hij heeft bewerkstelligd een verscheidenheid van overheidsdiensten uit te breiden en te verbeteren. Van "day care centres" tot vrije medische verzorging voor degenen die 65 jaar zijn of ouder.

Tot nog toe zijn 130 wetsvoorstellen geïntroduceerd, besproken en tot wet gemaakt in deze korte zeven maanden.

Gedurende de huidige verkiezingscampagne gaat Bill Davis door met luisteren en zijn mening geven, maar zijn beloften zijn weinig. Onze economie kan heel slecht het vermeerderen van belastingen dragen, waartoe anderen zich te gemakkelijk hebben verbonden.

We kunnen er zeker van zijn dat wanneer er om actie gevraagd wordt hij zowel wijs als vastberaden zal zijn.

In wat hij tot zoverre gedaan heeft ligt de ware belofte van wat er komen gaat onder het leiderschap van Bill Davis.



Davis doet dingen . . . voor het volk.

Hij luistert, hij begrijpt, hij handelt.

**OP 21 OCTOBER, DOE IETS VOOR ONTARIO . . . STEUN BILL DAVIS,
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EEN GENEZING

Er is de laatste tijd nog al eens geschreven over de samenkomsten van Kathryn Kuhlman. Ook in ons blad is er meer dan eens aandacht aan besteed.

Verskillende mensen hebben daar genezing gevonden, soms van kwalen die zij reeds jaren hadden. Anderen daarentegen zijn soms meer dan eens naar zo'n samenkomst geweest, maar hebben geen lichamelijk baat gevonden. Als iemand dit zal toestemmen is het Kathryn Kuhlman zelf wel. Van wat wij er van hoorden zegt zij zeer nadrukkelijk dat niemand moet komen met de gedachte, dat Kathryn Kuhlman de mensen beter maken kan. Zij acht zichzelf passief en wijst de mensen alleen op de Heiland en op de kracht van Zijn Heilige Geest. Dat genezingen voorkomen is niet haar doen, maar alleen een manifestatie van Jezus Christus zelf.

Als wij het over genezingen hebben, dan denken wij aan de herstelling van iemands gezondheid of het wegnemen van een gebrek. Maar deser dagen ontmoeten wij iemand, die ons vertelde volkomen genezing gevonden te hebben, hoewel hij al jarenlang tobt met een kwaal, die hij nog steeds heeft en die ook na de samenkomst van Kathryn Kuhlman niet weggenomen is. En toch vertelde de man ons genezen te zijn.

Als iemand iets van de ware betekenis van Kathryn Kuhlman's samenkomsten heeft beseft en beleefd, dan is het deze man wel. Voorheen was hij nogal kritisch ingesteld. Hij had veel bezwaren tegen verschillende christelijke organisaties en ook in het kerkelijke leven was er nog al het een en ander, waaraan hij aanstoot nam. Tot hij in een samenkomst van Kathryn Kuhlman kwam. Niet dat hij toen Kathryn Kuhlman voor het eerst zag, maar in feite zag hij Jezus Christus voor het eerst. Hij ervoer zoiets als Job heeft ervaren: voorheen had ik van U gehoord met het oor, maar nu heeft mijn oog U aanschouwd.

Dat is een machtige ontmoeting geweest. Er zullen er zonder twi- fel meer zijn, die een dergelijke ervaring hebben opgedaan. Hij ging van die samenkomst vandaan als een ander mens. Inderdaad een ander mens. Zijn problemen zijn als sneeuw voor de zon verdwenen. Had hij voorheen moeite om voor zijn dominee te bidden, nu kan hij dat zonder aarzeling doen. Waar hij zich vroeger aan stootte, is weggenomen. En hij heeft zijn vrouw in dit rijke bezit en in deze grootse ervaring doen delen.

Het lijkt ons toe, dat dit nu precies de uitwerking is, die Kathryn Kuhlman bedoelt en waar zij blijkbaar herhaaldelijk op wijst.

Zij wil de aandacht niet, maar zij wil alle aandacht op Jezus Christus doen vallen. "Hij moet wassen, ik moet minder worden."

Nu kan het best zijn, dat er theologische bezwaren tegen de samenkomsten van Kathryn Kuhlman in te brengen zijn. Maar wij kunnen ons begrijpen, dat voor iemand, die daar zo veranderd van doen komt, die bezwaren tot heel kleine proporties worden teruggebracht. Voor deze man is alles in zoverre veranderd, dat hij het leven nu als een gift uit Gods Hand ontvangt en Zijn kerk als een geschenk van Zijn Zoon. Hij heeft zijn Heiland ontmoet en dat betekende het keerpunt in zijn leven. Je kunt het aan zijn gezicht zien: de zon straalt er af.

Iets dergelijks hebben wij in die jeugdsamenkomst meegemaakt, waar de SWIM teams "welkom thuis" werden geheten, en waarover wij in ons andere editorial schreven.

Een persoonlijke ontmoeting met de Heiland der wereld laat een mens niet onaangeroerd. Het doet iemand wat, het doet iemand heel veel. Het maakt jezelf anders, het maakt je taak anders, het maakt je leven met anderen anders. Je bent inderdaad een nieuw-geboren mens. En aan nieuw-geboren mensen heeft God een welgevallen en heeft de wereld behoefte.

VAN DOMINEES EN GEMEENTEN

(6)

Een, die wist wat hij wilde

door JOHN DE HAAS

Het was een blijde dag voor het jonge echtpaar Van Velzen—de Moen, toen hun huwelijk, tezamen met dat van de zuster van de bruid, die met Anthony Brummelkamp trouwde, op 16 augustus 1834 door Dr. Egeling te Leiden werd ingezegend.

Ze kenden elkander al geruime tijd. Simon van Velzen, een geboren Amsterdammer, had eerst het Athenaeum in zijn vaderstad doorlopen en had zich in 1830, tegelijk met zijn vriend Brummelkamp, laten inschrijven als student aan de Academie te Leiden. Met Scholte en Van Raalte vormden zij de "club van Scholte" en kwamen reeds spoedig in kennis met de familie De Moen aldaar. Er waren drie zusters, en twee broers. De oudste van deze laatsten was ouderling in de Ned. Hervormde Kerk en de jongste legde in 1832 met "goed gevolg examen af als vroedmeester en chirurgyn" en heeft tot 1836 dit beroep uitgeoefend. Het waren dus geen domme jongens. En het waren blijkbaar lieve meisjes, want ze hebben alle drie een dominee gekregen.

Zoals gezegd, Van Velzen trad in het huwelijk, en wel met de middelste van de drie: Johanna Maria Wilhelmina, en enige maanden later trokken zij de pastorie van Drogeham in. Het heeft nog even geduurd, voordat de approbatie van dit beroep, dat Van Velzen reeds had aangenomen, werd verleend. Toen hij n.l. te Drogeham als proponent had gepreekt, had hij na de middagdienst geweigerd de proponent, die des morgens had gepreekt, de hand te geven, omdat deze niet rechtzinnig was. Doch daar dit laatste geen strafbaar feit was, kon men het niet blijven weigeren, en werd de approbatie ten slotte na vier maanden verleend. Dit verklaart hoe het komt, dat ze reeds drie maanden

waren getrouwd, voordat de bevestiging plaats had. Van Velzen werd bevestigd door de consulent; zijn verzoek om bevestigd te mogen worden door zijn vriend Scholte was door de consulent gewild.

Op de eerste classisvergadering, die hij bijwoonde, voelde hij zich gedrongen een adres in te dienen, waarin werd aangedrongen op handhaving van de belijdenisschriften. Doch niemand van zijn collega's viel hem bij: allen keerden zich tegen hem. Ook het adres, dat hij aan de Algemene Synode richtte, vond evenmin een gunstig onthaal.

Reeds een week later antwoordde de Synode, dat zij aan zijn verzoek niet kon voldoen, tevens betuigende, dat zij zijn verzoek "als in inhoud en vorm geheel onvoegzaam, zonder eenige aanleiding daartoe niet zoude hebben beantwoord, en vermaant hem ernstig om zich stiptelijk te gedragen naar de bestaande en voor hem verbindende verordeningen".

Een maand later werd hij door een commissie van het Classicaal Bestuur op last van de Synode over laatstgenoemd adres nog eens ondervraagd. Tevens wilde men meer weten over de gezangenkwestie, die te Drogeham was ontstaan. Men had in Drogeham in overgrote meerderheid bezwaar tegen het zingen van gezangen; als er in de kerkdienst werden opgegeven, zong de gemeente ze niet mee, evenmin als de kerkeraad, doch men wilde toch, dat Van Velzen ze op gaf om te zingen, dit om moeilijkheden met de kerkbesturen te voorkomen! Deze zaak heeft ongeveer een half jaar gelopen. Ten slotte liet Van Velzen aan het Provinciaal Kerkbestuur van Friesland weten, dat hij de ge-

zangen in zijn gemeente had afgechaft.

Toen hij om deze reden geschorst werd, riep hij 11 dec. 1835 de gemeente samen, en verklaarde het kerkbestuur te verwerpen, daarin gevolgd door 28 lidmaten zijner gemeente, waaronder zich echter geen enkel kerkeraadslid bevond.

Enige weken later, op 13 jan. 1836, werd hij van zijn dienst afgezet "omdat hij aan zyne gemeente heeft verklaard, voortaan geen gebruik te zullen maken van de gezangen".

Ja, die gezangen hebben heel wat ellende veroorzaakt!

Van Velzen was nu dus Afgescheiden predikant geworden, en heeft ook ruim zijn deel gehad in de vervolging van die dagen. Door de vijandschap in Drogeham tegen hem en zijn gemeente was het hem onmogelijk daar te blijven, en toen de gezamenlijke Afgescheiden gemeenten van Friesland hem als haar predikant beriepen, nam hij dit aan, en vestigde zich te Leeuwarden, van waaruit hij de gemeenten bediende.

Van die vijandschap wordt een treffend staaltje verteld, doch eveneens van wonderbare uitredding. Zijn vijanden hadden het plan opgevat, om hem te overvallen en onschadelijk te maken. Ze wisten, dat hij op een late avond van een naburig dorp naar huis zou terugkeren, en een paar kerels had-

den zich onderweg bij een brug opgesteld om Van Velzen te overvallen.

Daar naderde hij. Doch toen zijn belagers hun slag wilden slaan, zagen zij dat Van Velzen niet alleen was. Hij werd door twee mannen vergezeld, de een ter linker, de ander ter rechter zijde.

Daar men er op had gerekend, dat hij alleen zou zijn, werd van de aanval afgezien, en Van Velzen bereikte ongedeerd zijn huis.

Toen hem enige dagen later werd gevraagd, wie er die avond hem hadden vergezeld, zei Van Velzen: "Er was niemand bij my, ik was alleen". "Maar U was niet alleen", werd er gezegd, "U liep in het midden, en aan iedere kant liep een man met U mee". "Vriend, U vergist U, ik was die avond geheel alleen. Niemand vergezelde my", herhaalde Van Velzen.

Doch toen later een van zijn belagers bekeerd werd, en de misdaad, die hij beraamd had, doch niet ten uitvoer had kunnen brengen, aan Van Velzen bekende, toen werd het deze duidelijk, dat de Here die avond twee van zijn engelen had gezonden, om Zijn dienstknecht voor het dreigende onheil te bewaren.

Gedurende drie jaren heeft Van Velzen te Leeuwarden gewoond en de Kerken gediend. Doch reeds spoedig na zijn vestiging daar verloor hij zijn lieve vrouw. Zij had

(Vervolg op blz. 7)

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IN ZIJN ARM DE LAMMEREN

(10)

Fransje zucht. Het wordt hoe langer hoe ellendiger in zijn binnenste.

De guust komen thuis uit school. Maar Fransje heeft geen zin om sleetje te gaan rijden. Hij gaat stil op een stoof voor de gloeiende kachelpot zitten. Het begint al een beetje donker te worden in den uze. Hij kijkt door het ovale poekgat naar boven in de vurige kolengloed. Dan moet hij onwillekeurig denken aan wat Poete hem laatst verteld heeft over de hel — een grote put vol vuur! Er vaart een koude rilling langs zijn rug, ondanks de hitte van de nabije kachel. Wat moet dat verschrikkelijk zijn om zo maar in een put met vuur geworpen te worden. Poete heeft gezegd dat stoute mensen en stoute guust daar terecht komen. Hij is stout geweest vandaag. Hij heeft de sleee getrap en de katte gekoejeneerd en Neeltje's mooie potje gebroken. Ook is hij nog nooit naar de kerke geweest. Fransje voelt dat hij stellig op weg moet zijn naar de hel. Was de lampe maar aan en kwamen de guust maar in den uze.

Moeder is klaar met haar werk en komt rustig bij de tafel zitten schemeren.

Poete, steek je de lampe an? vraagt hij. Kù-je begriepen, antwoordt Moeder. Kom mae een steutje bie me op m'n schoat zitten.

Fransje doet het, maar hij ondervindt daarvan niet de troost die hij zich voorgesteld had en die hij zo heerlijk behoeft. Het schrikbeeld van de onvermijdelijke hel laat hem niet los. Hij moet ook weer denken aan die man van vanmorgen die lag te slapen aan de voet van een ladder vol met engelen. Die was ook stout geweest. Dan moest hij toch zeker ook naar de hel. Maar wat moesten die engelen daar dan doen? Die komen toch allemaal maar om mensen naar de hemel te dragen? Poete heeft het nu niet druk meer, dus kan ze hem er meer van vertellen. Maria is nu toch in het achterhuis bezig met het een of ander.

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE
(Autorsrecht voorbehouden)

Poete, wat a die man edaen, die a wig'elopen was, en zô mae buten lag te slaepen?

Moeder moet even denken waar hij het over heeft en antwoordt dan: O, die a estolen en ie a eleugend tegen z'n vader.

War aat 'n dan estolen en wat zeien ie tegen z'n vader?

O, die man ietten Jakob, en ie a ok nog een broer, en die ietten Ezau. Z'n vader a wat an Ezau beloofd en dat wou Jakob zô graag aen. Toen goeng Jakob stilletjes nae z'n vader toe en ie zei: Ik bin Ezau; krieg'k 't noe? En toen gaf z'n vader 't an z'n, want ie docht dat het Ezau was. Die man was al zô oud dat 'n nie goed mae zien kon, want ie a zokke slechte ogen. Mae 'n steutje later kwam Ezau thuis, en toen at 'n zag wat atter gebeurd was, wierd 'n verschrikkelijk kwaed. Ie wier zô kwaed dat 'n Jakob dood wou slaen. Toen is Jakob der gauw vandeure egean en toen ist 'n varevarre wig'elopen, wan ie durfden nie mae thuis te bliven. Mae toen at 'n een ende elopen a, wierd et doenger. En ie was zô moeë. Toen ist 'n gaen slaepen, buten op de grond. En toen droomden ie van die trap mie engels.

En mos 'n toen nae d'elle? vraagt Fransje met onverholen intense belangstelling.

Nië, toch nie, want den Ière ieuw vee van Jakob.

Mae ie a toch stout ewist?

Ja, dat we. Mae den Ière is zô goed. En Jakob aat er spiet van, en dat zeien ie tegen den Ière. En toen was den Ière nie mae kwaed op z'n en toen moch 'n laeter toch bie Z'n in 'n emel kommen.

Moeder voelt dat ze hier een toepassing aan toe moet voegen. Dus vervolgt ze: Ale mensen bin wê es erg stout, en ale guust ok. Dan ist den Ière wê kwaed, mae Ie ouw ok vee van de mensen. Dan dienkt 'N: Noe motten ze eigenlijk nae d'elle en Ik zou ze alemaele wê bie Me in den emel willen aen. Mae dan motten de mensen der spiet van aen as ze kwaed edaen aen. Dan motten ze zaen: Ière, ik ae

der toch zô'n spiet van. Vergeef Je't me asjeblief, en zurg da'k et noait mae doen zâ. Mae dan motten ze 't echt mienen en 't niet zô-mae-voe-zô-mae zaen. En a-je 't echt miënt en 't nie mae doet, dan ist 'n Ière blieë, en dan praat 'N der niet mae over. Dan ouwt 'N wee vee va-je, en dan mag je laeter toch bie Z'n in 'n emel kommen. Je mō iederen dag mae vraegen of at 'N je elpen wilt om vee, vee van Z'n t'ouwen en of a-je Z'n kind mag wezen.

Fransje slaakt een diepe zucht. Het is een zucht van oneindige verlichting. 't Is of knellende vingers zijn hart losgelaten hebben uit hun moordende kneep. Hij begrijpt weliswaar niet alles wat Moeder gezegd heeft, en dichte drommen vragen vechten om de voorrang, zodat hij niet in staat is er een te grijpen en onder woorden te brengen. Daarom stelt hij er geen enkele. Maar een ding is duidelijk — God straft de mensen, maar niet naar verdienste. Hij neemt redenen uit zichzelf om de verbroken relatie weer te herstellen, en blijkbaar hunkert Hij meer naar de liefde zelfs van een stout mens dan een stout mens naar die van Hem. God is genadig en barmhartig.

Fransje weet dat natuurlijk niet in woorden of zelfs in gedachten. Maar hij voelt dat aan in ongrijpbare en onbegrijpelijke ge- waarwordingen. God bemint en wil bemind worden.

Fransje gelooft wel dat Hij veel van de Here houdt, al is Hij ook bang voor Hem. Onwillekeurig vergelijkt hij Hem met Vader. Hij zou wel heel veel van de Here willen houden, maar hij heeft Hem nog nooit gezien. Maar negeren kun je Hem blijkbaar niet. Hij heeft je gemaakt, en dus heeft Hij zeggenschap over je, en vroeger of later krijgt iedereen met Hem te doen. Dan moet je gereed zijn om Hem te ontmoeten, en dan moet je zaakje in orde zijn — niet gauw-gauw, op het laatste nippertje, maar daar moet je elke dag en van stukje tot beetje aan werken.

Iets van die aard en in die geest gaat door Fransje's hoofd terwijl hij veilig tegen Moeders borst geleund naar het grijze raamvlak ligt te turen. Neen, niet in woorden, en zelfs niet in duidelijke gedachten. Hij denkt in het geheel nog niet in gedachten. Het komt als het ware in visioenen tot hem, die niet scherp en omlind zijn als fata morgana's doch wazig en nevelig als droombeelden gaan verwerken en belichamen en voortdurend

modifiëren, tot elk afzonderlijk een duidelijk omlinnde geestelijke realiteit geworden is, waar hij geen afstand meer van zal doen. Dit draagt de eenvoudige naam van geloof, maar dan het voorbeeldige geloof van een kind.

Na het avondeten wil Fransje eigener beweging dadelijk naar bed. Daar heeft hij zijn eigen speciale reden voor, die hij niemand vertelt. Maria gaat met hem mee om het lampje te dragen. Dat blijft dan staan tot de andere guust later ook naar bed gaan en Vader het daarna komt halen, om in den uze te zetten als de grote lamp uit is.

Hij laat zich geduldig door Maria toedekken. Ze geeft hem een extra tere kus als ze ziet wat een klein hoopje mens hij is en bedenkt wat een zware dag hij achter de rug heeft. Maar als ze de ladder afzakt, beurt hij zijn hoofd op om de binnendeur dicht te horen slaan.

Nu schuift hij behoedzaam uit zijn holletje en klimt het ledikantje uit. Hij knielt voor de stoel, vouwt zijn handen, en gaat bidden. Hij heeft beneden zijn gewone avondgebed wel opgezegd bij Poete, maar daar kwam niet in voor wat ze hem voor het eten verteld heeft. Natuurlijk moet hij hardop bidden, anders kunnen de Here en Fransje het niet horen, maar niet te hard, want beneden mógen ze het niet horen. Zonder aarzelen begint hij:

Lieven Ière, ik ae stout ewist vandaeg. Ik ae de sleee eschopt en de katte gekoejeneerd en Neeltje der zetje erieneweerd. Ik ae der vee spiet van, want 't was zô'n plachtig potje. Mae 'k kon des eus nikls an doen. Ik za't noait mae doen, want ik gae der noait mae nae toe. Die rot . . . die akelige meiden aen zô kwaed op me ewist. Lieven Ière, ouw Je asjeblief vee van me, en mag ik laeter bie Je in den emel kommen? Ik ouwe vee van Joe. Amen. Klaar.

Huiverend staat Fransje op. In een ogenblik ligt hij weer onder de dekens, die hij angstvallig onder nek en schouders toedrukt. Beneden gaat de binnendeur open en iemand rammelt met een emmer bij de kraan. Poete's stem roept onder aan de ladder: Fransje, slaep je â? Lig je lekker?

Jâ! roept hij terug. Hij keert zich op een zij, zucht diep, en weg is Fransje.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

CALVINIST-CONTACT — OCTOBER 7, 1971

Van Dominees en Gemeenten

(Vervolg van blz. 6)

een zwakke gezondheid. De spanningen, waarin zij verkeerde, als haar man van huis was en zich voortdurend in gevaar bevond, hebben haar dood verhaast. Waarlijk, er is in die dagen door de Afgescheidenen meer betaald dan alleen maar geldboeten. . .

Hij is later weer hertrouwd. Doch de wond, veroorzaakt door het overlijden van zijn eerste vrouw, is altijd blijven schrijnen. In 1839 werd hij beroepen te Amsterdam. Dit werd aangenomen. De aanneming van dit beroep heeft nogal wat moeilijkheden opgeleverd. Van Velzen schreef namelijk, dat hij het beroep had aangenomen, en dat hij voortaan Friesland en Amsterdam tegelijk zou bedienen. Dit was natuurlijk niet de bedoeling van de Amsterdamse kerkeraad. Maar de zaak is tenslotte op een gemeentevergadering, op voorstel en verzoek van Van Velzen besproken, en met 68 tegen 11 stemmen werd uitgesproken, dat men met deze situatie genoegen nam. Men besloot "dat Amsterdam vacant bleef en Friesland vacant geworden was, en beiden als zodanig door Van Velzen zouden verzorgd worden".



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Government Information

Veranderingen in de Drankwet in Ontario

Het Gouvernement van Ontario maakte de onderstaande veranderingen bekend in de Liquor Control Act en de Liquor Licence Act:

- Klanten in eetgelegenheden zullen elke dag met uitzondering van zondag drank kunnen kopen zonder een maaltijd te bestellen.
- Op zondag zal dansen en dinner muziek in eetgelegenheden geoorloofd zijn.
- Sommige drankwinkels zullen tot middernacht open blijven.
- Huurders van apartments en eigenaren van mobile homes zullen worden toegestaan te drinken naast swimmingpools of in de gangen, patios, recreation rooms, lounges, laundry rooms en in de achter- en voortuin van hun woningen.
- Bewoners van bejaardenhuizen zullen geoorloofd zijn in 't gebouw te drinken.
- Zowel binnen als buiten de deur zal gedurende festivals en tentoonstellingen drinken toegestaan worden.
- De zes maanden wachtperiode voor een restaurant een drankvergunning kan krijgen, zal worden opgeheven om het mogelijk te maken drank te serveren op de openingsdag.
- De 40-oz. drank fles zal weer te koop zijn.
- De eigenaars van zaken met vergunning zullen meer vrijheid hebben om te sluiten gedurende de voorgeschreven uren.
- Er zullen strengere maatregelen getroffen worden tot een meer volledige verstrekking van identiteit van mensen, die direct of indirect geïnteresseerd zijn in zaken met vergunning.
- Drinken zal geoorloofd zijn op federal election dagen nadat de stembussen gesloten zijn.
- Er zal een duty-free drankwinkel zijn op Toronto International airport.
- De hoeveelheid drank in snoep kan verdubbeld worden tot 5%.

Het Gouvernement van Ontario voelt dat niet alle vraagstukken opgelost zijn, maar heeft vertrouwen dat de veranderingen deze keer ondernomen verantwoord zijn om de inwoners van Ontario in staat te stellen in matigheid dat te gebruiken wat voor vele mensen het leven plezieriger maakt.

THE HON. WILLIAM G. DAVIS
Prime Minister of Ontario

Voorwaar een ietwat wonderlijke situatie, die nu niet bepaald helemaal strookte met de Dordtse Kerkelijke orden. Maar we zullen later wel meer zien, dat onze vaders hier wel eens van afweken.

Zo werd Ds. Van Velzen dan 16 juni 1839 te Amsterdam door Ds. H. de Cock bevestigd. Hij kwam te wonen in het huis aan de Bloemgracht, waar hij zelf dertig jaar tevoren was geboren. Een deel was n.l. ingericht als pastorie, en het andere deel was tot kerk verbouwd. Hij heeft vijftien jaar lang de gemeente van Amsterdam gediend, en heeft al die tijd in zijn geboortehuis kunnen preken en wonen, iets wat niet veel dominees hem zullen kunnen nazeggen!

Als prediker was hij zeer geliefd, en in de Christelijke Afgescheiden Kerk heeft hij steeds grote invloed uitgeoefend. Alle Synoden van 1837 af heeft hij bijgewoond, behalve die van 1891. Maar op die van 1892 was hij weer present, hoewel hij niet meer kon lopen. Hij is er heen gedragen. En hij kon ook niet meer spreken, daar was hij te zwak voor. Doch hij wilde getuige zijn van de vereniging van de Christelijke Gereformeerde Kerk met de Dolerende Kerken, die op deze Synode haar beslag kreeg.

Driemaal was hij praeses van een Synode, in 1837, 1843 en 1851. Die van 1843 is als een nachtkaaars uitgegaan. Dat kwam hierdoor.

Er was buitengewoon veel onenigheid in die tijd in de Afgescheidenen Gemeenten. Zoals we reeds hebben verteld, waren ze reeds in drie gedeelten uiteengegaan, en er dreigde een nieuwe scheuring. Zo kwam men 2 augustus 1843 te Amsterdam bijeen. Doch nog voordat er een moderaan was verkozen, waren er reeds 22 van de 43 afgevaardigden naar huis gegaan.

Men heeft een week vergaderd, doch er bleek zoveel onenigheid te zijn, dat men besloot de vergadering te ontbinden. Dit besluit werd met bijna algemene stemmen genomen: het enige besluit van de hele synode, dat met zo grote eenstemmigheid kon worden uitgesproken. Tevens besloot men deze vergadering niet als Synode mede te tellen, en er niets van te publiceren. De praeses, Ds. van Velzen, nam de aantekeningen, die door de beide scribae waren gemaakt, mee naar huis.

Het zou zeer interessant zijn te weten, wat er in die week toch nog was gedaan en besproken op die Synode.

Maar niemand heeft ooit de kans gehad inzage te krijgen van de bij Van Velzen berustende aantekeningen. Deze heeft namelijk bij testament bepaald, dat na zijn dood al zijn correspondentie moest worden verbrand. Zijn oudste zoon, Simon Van Velzen Jr., uitgever en later lid der Tweede Kamer voor de A.R. Partij, kon hier niet toe komen, doch na diens dood meende diens vrouw de laatste wil van de oude Van Velzen te moeten uitvoeren en ging de hele zaak de kachel in.

Dr. G. Keizer, Gereformeerd predikant te Tiel, en auteur van meer kerkhistorische werken, heeft nog getracht dit te verhinderen, doch niets hielp: de wil van de overledene moest worden geëerbiedigd. Dr. Keizer zal wel op zijn tanden hebben geknarsd van spijt, toen al dat prachtige materiaal ongelezen aan de vlammen werd prijsgegeven.

Tot 1854 is Van Velzen predikant te Amsterdam gebleven. In dat jaar werd hij benoemd tot docent, later professor geheten, aan

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen. Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

de Theologische School te Kampen, welke in dat jaar werd geopend. Hier heeft hij gewerkt tot 1891, toen hij wegens lichaamszwakte ontslag verkreeg.

Buiten zijn arbeid als docent bleven nog verschillende andere taken hem toevertrouwd. Zo was hij lid van de Synodale Commissie. Een tijdgenoot geeft deze beschrijving van Van Velzen:

"Gewoonlijk was Van Velzen rapporteur en veilig kon men aannemen, dat hy slechts zeer zelden iets te rapporteeren of te prae-adviseren had, dat niet geheel met zyne zienswyze strookte. In de zittingen der Synoden, die door al de docenten bygewoond werden, was meestal zyn invloed overwegend. Van Velzen toch had in hooge mate de gave om de zaken, naar hy verkoos, zóó helder of zóó voorzichtig voor te stellen en toe te lichten, dat wie het met hem eens was volkomen overtuigd werd, en zyne tegenstanders geen vat op hem konden krygen".

"Ongetwyfeld was Van Velzen een man van groote gaven en bekwaamheden, een man van breede klassieke vorming, van groote geleerdheid, van wetenschap en studie. Maar scherp geteekend als hy was in zyn uiterlyk voorkomen, lang, mager, hoekig en styf, zoo was hy ook in zyn karakter. Hy had een aangeboren lust om te polemiseeren, nam gaarne een loopje met zyn tegenstander, gaf het nooit gewonnen, en was voorts onverzettelyk, doordryvend, heerschzuchtig. Gevolg was, dat een man als hy moest afstooten en aantrek-

ken tegelyk; dat hy werd geëerd, maar ook gehaat. Voor de studenten was hy zeer goedhartig. Voorts was hy een godvruchtig en eerlyk man, die met de volle toewyding zyns harten zich gaf aan den dienst van God en de gemeente. Hy was gaarne behulpzaam. Doch merkte hy, dat by iemand een verkeerde toelag school, dan kon hy onverbiddeijk scherp zyn in zyn oordeel en soms cynisch koud schynen. Maar hierachter lag verborgen de yver voor den Heere en voor het heil der gemeente".

Van Velzen is heel oud geworden; van de zes vaders der Af-scheiding heeft hij verreweg het langst geleefd: 8 april 1896 is hij in vrede ontslapen, ruim 86 jaren oud.

Met hem ging een man heen, die zijn taak in getrouwheid heeft vervuld, en een diep spoor heeft nagelaten in de kerken der Af-scheiding.

VAN ANDERE DRUKPERSSEN

New York Times steekt loftrompet over Luns

De New York Times heeft onlangs een lofrede afgestoken op oud-minister Luns en noemt hem "s werelds belangrijkste minister van buitenlandse zaken". In een hoofd-artikel, getiteld "Geen rust voor Luns" schrijft het blad: "Voor een wereld die zich weinig gelegen laat liggen aan stabiliteit en aan geringswisselingen in Den Haag had de beëdiging van het kabinet vorige maand door koningin Juliana één frappant aspect — en dat was niet het debuut van Barend Biesheuvel als premier. Het was de afwezigheid voor de eerste keer sinds 19 jaar van Joseph Marie

Antoine Hubert Luns, de senior-minister van buitenlandse zaken ter wereld. "De befaamde en kleurrijkste Nederlandse minister die we kennen," schreef een Londens dagblad. Het had er aan toe kunnen voegen dat hij ook één van de kundigste was. Hij behoorde beslist tot die opmerkelijke groep van na-oorlogse staatslieden — Pearson van Canada, Spaak van België, Lange van Noorwegen — die in staat waren door inzicht, intelligentie en hard werken een invloed uit te oefenen die ver uitging boven de grootte en de macht van hun landen. Of het nu bij de Verenigde Naties was, de NAVO of de Europese Economische Gemeenschap, het was onmogelijk Luns te negeren — om reden die slechts zijdelings te maken hadden met zijn rijzige gestalte en zijn lange gezicht dat even onvergetelijk is als dat van Charles de Gaulle, waarmee hij vaak in felle debatten lag. Jarenlang heeft hij gestreefd naar een Europese gemeenschap met Engeland en het was passend dat hij zo lang op zijn post bleef tot dat grote einddoel, waarvoor hij zo hard had gewerkt, binnen bereik lag. Het zou echter voor Luns ondenkbaar zijn dat hij zich op 59-jarige leeftijd uit het openbare leven zou terugtrekken. Hij verlaat zijn regering alleen om zich voor te bereiden op grotere werkzaamheden ten dienste van de gehele Atlantische gemeenschap. De Times heeft van mening verschild met Luns en er zal best weer eens een gelegenheid komen opnieuw van mening te verschillen, maar het is duidelijk dat de NAVO moeilijk een meer toegewijd secretaris-generaal had kunnen vinden," aldus de New York Times. (Overgenomen.)

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PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

MEXICO MISSION JULY NEWSLETTER

Dear Friends in Christ,

We would like to share with you a few more of the happenings on the field in Mexico since our last newsletter.

Most of you already know of the sudden death of Mrs. Gerald (Arlene) Nyenhuis. We share with Rev. Nyenhuis and the six children their grief but also we share the comfort that the Bible gives us concerning the death of His children. Please continue to pray for this family as they adjust to life without their loved one.

Most of the missionary staff which was absent from the field the past month is now back except for the Roedas and the new addition to our field, Rev. and Mrs. VanOyen and family. By September the vacations and furloughs will be past and the full program here will be in swing. We have conducted Vacation Bible School in all but two of our mission stations and will have reached a total of 18 places. This was done with the help of the Bible Institute students and a few young people from Latin American Missions along with our team of STS'ers. The attendance was really encouraging and we look for great blessings to our missions as a result.

Besides the team of girls staying with us, another team is working with Rev. Pott as an evangelistic outreach. Four other STS'ers are helping Rev. Ruis in Tijuana and 12 others are engaged in VBS and literacy work in the Yucatan with Rev. Tuinstra. Pray for these young people as they work here that they might receive a vision of the fields ripe unto harvest. Also pray for Dr. Van Halsema and three others who have had to return to the United States because of hepatitis.

Our residence papers were finally processed and we received them about a month ago. Shortly after that our son Rick went to the United States to work until September and we have decided to spend some weeks up in Michigan and Minnesota contacting our supporting churches and also visiting with our families. So in this last week of the summer while we are still here in Mexico we are orientating the team of STS'ers so they can carry on after we leave. There are Mexican passports to get, packing to do and many other details that have to be taken care of before leaving.

We are most thankful that God has used the efforts of the staff here in Mexico for the extension of His Kingdom and we wait upon Him for continued blessings. We need not remind you, however, that problems do arise and there are discouragements even as the work goes forward. Rejoice with us for the fifteen additional students who will start classes at our seminary the first week in August. Another cause for praise is the graduation of ten students from the Mexico Bible Institute. Some of these same students will go on to our seminary. We continue to be thankful for the generous support of all of you for extending the work at the seminary, Bible institute, literature and book stores, the radio ministry of the Back to God Hour in English and Spanish and the program of planting churches.

In His service,

Abe and Doris Marcus and family



LET ME FORGIVE YOU !

By GEORGE VANDEMAN,

Speaker of the T.V. program "It is written", taken from "Signs of the Times".

Dr. Paul Tournier, the famed Swiss psychiatrist, was orphaned early in life. In his teens he became quite attached to a Greek professor who took an interest in him. The professor was not a religious man, but he was kind.

Years passed. Dr. Tournier became a Christian and completed his first book manuscript. He wanted someone to read it critically and thought of his old Greek professor.

The professor agreed to listen and asked Tournier to read the first chapter aloud. When it was completed, Dr. Tournier looked up for some critical reaction. The older man said merely, "Paul, continue." He read another chapter. "Paul, continue." He read the third chapter. Then the teacher said quietly, "Paul, we must pray together."

They knelt. Dr. Tournier could scarcely repress his surprise. As the men arose, he exclaimed, "I didn't know you were a Christian!"

"Oh, yes I am."

"But when did you become a Christian?"

"Just now."

Just now. That's how long it takes!

Why then is it so difficult? Because it is difficult for a proud heart to surrender.

And there is another reason — a very common reason. The guilt that haunts the conscience, unbalances the mind, and damages the body may involve wrong that cannot be undone. A man may be haunted by an extremity of blame that seems beyond reach of forgiveness.

But it isn't. God says, "Him that cometh to Me I will in no wise cast out." And "if we confess our sins, He is faithful and just to cleanse us from all unrighteousness."

Abraham Lincoln, not long before his death, was asked how he would treat the defeated Southerners. He replied, "As if they had never been away."

That's the way God forgives. That's the way He accepts us — as though we had never been away, as though we had never sinned.



SCANNER

A strong voice on abortion was heard from an interfaith seminar in Calgary, Alta.:

THE CALGARY INTER-FAITH COMMUNITY ACTION COMMITTEE'S STATEMENT ON ABORTION

held June 24, 1971.

We, representatives of the churches of Calgary, gathered at this Inter-Faith Seminar on Abortion, affirm the following position as an expression of our common convictions with regard to the issue of abortion:

1. We believe that human life is precious to God, our Creator.
2. We believe that human life begins at fertilization.
3. We believe that any interruption of its continuation involves destroying a unique, though immature, human life.
4. We believe that abortion is not in principle an acceptable solution for relieving personal and family distress. We recognize that under certain circumstances induced abortion is defensible, but we acknowledge a divergence of interpretation as to what these circumstances are.
5. We believe that home, church, and society must engage in an aggressive and integrated programme of Family Life Education to develop moral and responsible attitudes toward human sexuality and human life. This programme should promote responsible planning toward the conception of new life.
6. We believe that church and society must make counselling and public health facilities readily accessible to persons considering abortion as a solution to an unwanted pregnancy. Such facilities should provide a full range of supportive services for continuing the pregnancy.
7. We repudiate abortion in principle as a satisfactory solution to the population explosion.
8. We repudiate the concept of "abortion on demand."
9. We believe that since the human fetus is life, it is entitled to protection by the laws of society.

This is the crying need of the hour in the church of the Lord Jesus Christ.

Where is the man or woman who will volunteer for such strenuous labor?

The language of the soul is not always beautifully phrased nor understood by the wisdom of man. Sometimes it is a groan instead of words that persuade. The wisdom comes from above, the per-

suasion is by the Holy Spirit coming down on the church to empower as a flaming evangel. Does not the heart of the true saint long and yearn for such an endowment?

Oh, that we had more prayers and less players, more contenders for the faith and less contention, more compassion and less indifference. Oh, church of the living God, rise up in this perilous hour with a tongue of holy fire that is born in the school of intercession to persuade men to turn from their wicked ways, repent and seek God, that they might know that He is a living reality.

J. W. Leach.

From the Christian Cynosure.

In the bulletin of the Langley, B.C. Christian Reformed Church I found a fitting short meditation on "Time":

ABOUNDING IN THE WORK OF THE LORD

Time is money. We have no right to waste our own or others' time. Time is power. We have no right to throw it away. Time is life. We must value it greatly. Time is God's. He has given it to us for a purpose. Time is a sacred trust. We must answer for every moment. Time is preparation for eternity. We must redeem it.

First C.R.C. of Edmonton, Alta. has this to say in its bulletin:

A COMMUNION PROPOSAL

For about a year Council has been considering a minor change in the composition of one of the elements used in the Lord's Supper: the change from wine to grape juice. The reason for this will be understood. It is to avoid the possibility of temptation to those in our midst for whom the alcoholic content of wine awakens desires which are hard for them to control. Council believes that something may be gained, without compromising any principle, by the use of grape-juice. The matter was discussed at a recent consistorial conference of the Edmonton C.R.C.'s to avoid irritation among our fellow-Christians in the city. The congregation is now informed of this intended change with a view to allowing for reactions well before our next celebration of the Lord's Supper. It is our prayer that this proposed change may deepen our sense of responsibility for the health and well-being of all our members.

PASTOR'S CORNER

Dad and Mom and the kids were going to spend a weekend at the lake. They had been looking forward to the outing but felt somewhat uneasy about Sunday worship. The nearest Christian Church was many miles away.

As they were enjoying their outdoor meal on Saturday evening, Dad asked how they should plan to have their Sunday-morning worship service. "We could have our church service right here," spoke up Bob, "if we had thought of taking our hymn books."

"I thought of that," said Dad. "There's a box with four Psalter Hymnals in the trunk of the car."

While the boys went off into the woods to build a cross, Mom and the girls made a kind of pulpit with flowers all around. Dad planned the service, with the help of an old bulletin and a recorded sermon on a tape.

"How about the offering?" asked Sally. "I took care of that with a cheque before I left home," said Dad quietly.

"Are we going to have a service just by ourselves?" asked Tony in wide-eyed wonderment. "I am going to invite my friends," he said in answer to his own question.

It was a lot of work getting an outdoor worship-service in shape. But no one minded, God was there. He knew no one was trying to run away from him in order to have "a good time." And the kids could not remember when they enjoyed a service more than this one.

How summertime could be used is shown in the London, Ont. C.R.C. bulletin:

At the latest consistorial meeting it was discussed that some members of the church deplore the fact that there is no opportunity for concerted Bible Study. Especially, since during the summer there is no activity within the church.

Consequently it was decided to give the opportunity for this. Beginning next week Wednesday, a Bible Study group will meet in the church at 8 p.m. Members of the congregation are encouraged to be there, and so to edify each other in the knowledge of the Word of God.

HITHER and YON

The bulletin of the C.R.C. of Peterborough, Ont. gave this information on the Canadian Bible Society:

SCRIPTURE TRANSLATION IN CANADA

There is more activity in Scripture translation work in Canada than at any time during the last sixty years.

Among the current projects are: Western Arctic Eskimo, Copper dialect — The translation of the four Gospels and the Acts of the Apostles has been completed and approved for publication.

Slave — The translation of the Gospels of Mark and John has been completed and the proof is now being corrected for publication.

Ojibwa, Saulteaux dialect — The Gospel of Mark is in the final stages of preparation for the press and the other three Gospels will shortly be ready for publication.

Moose Cree — Work on a new translation of at least one Gospel will begin in the near future.

The Bible Society has also been in touch, either directly or through their missions, with translators in Eastern Arctic Eskimo, Labrador Eskimo, Beaver, Blackfoot, Carrier, Dogrib, Micmac, and Stoney. The Canadian Bible Society constantly faces the questions of how many Indians will read the new editions published in their languages, how to know the most urgent needs and how to get those who will read the Scriptures more involved in their preparation.

The consistory of Dunnville Bethel C.R.C. talked with the School Board. The bulletin report says:

From 8 till 9 we met with the school board to

a) discuss with the board the approach and attitude to be taken over against those in the congregation, whose opinions differ as to the approach to Christian education. It was emphasized that we fully must accept each other as brothers and sisters in the Lord, and we should endeavour to let real Christian love be the axiom that guides us as we promote the cause of Christian education.

b) draw up a contract between the consistory and school board, related to the school building.

PROSTRATE

The Latin verb "prostrernere," to lay flat, influenced the formation of this adjective "prostrate": pro, before, and sternere, "to stretch out." We know the word from its relation to deep reverence, as, "lying before the throne of God in adoration." Prostrate is further used to indicate: lying flat, thrown or fallen to the ground, exhausted or subjugated.

TRY IT

No. 50

AMBER and CLAIM H were princesses in Israel.

SOLUTION No. 49

Samuel (as(s) and mule)

REV. WURMBRAND WROTE PRESIDENT NIXON

The following letter was written to President Richard M. Nixon by Rev. Richard Wurmbbrand regarding the President's forthcoming trip to Red China:

Dear Brother Nixon:

I congratulate you for going to Red China. Jesus has said, "Happy are the peace makers." You are doing well to step upon personal and even national pride, to be the first one to yield and to try to make peace.

As one who has suffered in Communist prisons myself and now lead an organization which helps the persecuted Christians in Communist countries, I thus keep myself very informed about what is happening here. I would ask you to have in view in your discussions with the Chinese leaders the following points:

1. All of the Christian churches have been closed in Red China, as also have other places of worship such as Buddhist, Moslem, etc. It is presumed that around 100,000 Christians are in prisons and in slave labor camps today. Among them are Catholic bishops and many renowned evangelists. We can supply you with many names of prominent men of religious life who are in jail today. We have reports that some of them have been maimed.

The Bible and other religious literature are banned.

If you could say a word for the freedom of religion and for the release of prisoners in Red China, we would be very thankful.

2. I would remind you about the

fate of Tibet. We have documentation about terrible facts of torture. We would ask you not to abandon the plight of the Tibetan people, a people with the highest metaphysics of the world.

3. In innumerable countries, guerrillas are endangering governments. Acts of sabotage and terrorism are committed. These guerrillas get their instructions from Red China, and Red China supports them financially. I think that it would be fair to ask Red China to stop this subversive activity before making peace with it.

4. Since 1955, the area under poppy cultivation has doubled in Red China. The production of raw opium has risen from some 6,000 to an estimated 32,000 tons. American consumption of Chinese opiates has been enlarged by 2½ times over the years. The proceeds of this drug war are used for subversive operations. This would be another matter to be taken up with the Chinese rulers.

5. The Chinese Communist party makes it very clear that even after having agreed to your visit, they continue to stand on the Marxist-Leninist line and to be supporters of the world revolution. I would propose that you should make it very clear to the American people before going to Peking that this does not mean a yielding to the Communist doctrine or philosophy.

You would not accept an invitation of Angela Davis to come and see her. She is suspected of having participated in the

murder of only four innocent persons. Mao Tse Tung is said to have killed some 25 million. In politics we are obliged to do many unpleasant things whereas in religion you keep up absolute standards. In politics you do what is possible, and I understand that you would not gladly shake hands with Angela Davis but have to shake hands with Mao Tse Tung. Only I also consider that it would be very helpful to the American people, to the American Christians especially, and also to the allies of America in order to prevent any confusion to tell clearly that peace with Red China is sought, but that America stands further for its principles of freedom and democracy and does not yield an inch to the Communist ideology.

6. If you have any private talk with Mao Tse Tung, you can simply appeal to his Christianity. Cardinal Paul Yu-Pin of Taiwan, who is surely to be trusted, declared that in 1936, when Mao Tse Tung was deadly sick, although at that time a member of the Communist Party for many years and one of its top leaders, asked for baptism and was baptized by the Cardinal's sister, a Franciscan nun. So Christianity made an appeal to his heart. He has also written a poem, "The Immortals" in which he expresses his belief in eternal life. In his interview with the British newspaperman, Mr. Snow, published in Life Magazine of April, 1971, he said very strange words for a Communist leader and an atheist philosopher, "Very soon I will have to appear before God."

May I also tell you that Chu En Lai has also had a Chris-

tian background. He is a descendant of a very devout Christian family. His very name means in Chinese, "Grace comes." Christianity is not foreign to him.

Mao Tse Tung is a split personality, exactly as Karl Marx has been, who while writing atheist books, led a life of prayer. There exists some sentiment for Christianity in Mao Tse Tung. His aggression of Christians can be the outward expression of the inner fight which he has against his own good impulses. You are the only Christian who can arrive to Mao Tse Tung and have with him a heart-to-heart talk. I would ask you to feel your duty not only as the President of the United States, but also as a child of God and to profit from this occasion. You may bring Mao Tse Tung to salvation and achieve by this much of the peace of the world. I, myself, have seen Communists converted. Communist rulers have been converted, too. Who knows if God has not made you President of the United States for performing this miracle, a much bigger one than a political agreement with Red China? It would solve the political problems, too.

We keep at your disposal documentation about the facts of the persecution of Christians if you are interested in more details.

I wish you God's richest blessings upon your trip, upon your whole work, and upon your dear family. I always remember you in prayers.

Yours very sincerely,

(s) Rev. Richard Wurmbbrand.

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THE WORLD AROUND US

RACE PROBLEMS IN THE U.S. NATO FORCES

There was a time, not so very long ago, that the American Negro thought the armed forces about the best place for advancement and one of the few sectors in the economy where he was really equal. Since 1948, when President Harry Truman ordered the armed forces to de-segregate, both black and white soldiers have frequently maintained that they could peacefully live and work side by side. For many years the percentage of Negroes that re-enlisted, and in effect became professional soldiers, have been markedly higher than the whites. During the fifties and the early sixties the black soldier was convinced that he could climb the promotion ladder as fast as his white buddy, and many blacks believed that the only reason there were such few black officers, and no really high-ranking black officers, was due to the low level of education they had received before enlisting. Many believed that in time there would be as many (percentage wise) black officers as whites.

The stories which are now filtering out of Germany seem to indicate that the period of innocence is past. The American command in Germany has maintained that the newspaper stories about conflict between black and white in the ranks was nothing but the imagination of the reporters. But lately the command has admitted that there are definite problems within the armed forces and that they have reached such an extent that the fighting capacity of the American troops has deteriorated because of these internal conflicts. Theoretically the NATO forces should be able to stop an invasion from the East for at least seven days, providing that no nuclear weapons are used. This period would be used to fly additional troops to Europe from the United States and England and provide the western European countries with time to mobilize all their forces. The reality seems very different. Recently a high ranking officer at USAEUR Headquarters complained that the army was in poorer condition than ever before. "This army," he said, "has for years lived on hunger rations. The better troops and the money went to Vietnam, and now we are faced with the consequences of such a policy". The use of drugs among the military is not only prevalent in Vietnam; in Germany this problem has also reached very worrisome proportions. Educated guesses are that the use of drugs increased by 24 per cent from 1969 to 1970, and this year the use is increasing rapidly. But the lack of funds, the outdated camps and the often shabby barracks, as well as the use of drugs, are still not the greatest problems for the American command — the race problem is!

The first serious outbreaks of racial discontent occurred last year. In Hohenfels, where the First Division was on manoeuvres, a fragmentation grenade was thrown through the window of the mess-hall. Ten soldiers were wounded. Later, ten men, nine of whom were black, were arrested and charged for the incident. In Baumholder and Friedberg angry black soldiers ran through the streets to destroy property belonging to the white inhabitants and to fight with white soldiers. In Schweinfurt black soldiers forced their way into the police station and demanded the release of a fellow black who had been arrested for disturbing the peace. In the military jail in Mannheim two riots and a number of lesser fights between black and white prisoners took place. In Hannau, near Frankfurt, a black soldier was found murdered in his bed in the barracks; a white soldier was accused of the murder. Shortly thereafter a white man

was pushed out of the third story window of the barracks by two black privates; he died of his injuries.

Washington became worried about the race situation in Germany and the Pentagon sent an investigating team of high placed officers. Their report makes disturbing reading: "We had not expected such acute frustrations and such a hate among the blacks. They (the blacks) told us they were angry, that there was no reason why they should fight in an army of whites in a war of the whites. They wanted to be home in the U.S.; in New York, Chicago, Atlanta, Detroit, and Jacksonville where they could fight side by side with their black brothers and sisters against suppression by the whites." Obviously there is no point issuing orders that the disorders cease and that the previous harmony be restored. The situation is so far deteriorated and there are so many grievances, that a great deal of time and effort has to be expended before anything like normal relations can be restored. Black and white soldiers on a night in the town will not associate with each other. Each group, according to his skin colour, will patronize separate cafés and night clubs. When a few beers have been consumed tempers rise and the fighting begins.

According to many blacks they are denied promotion or are promoted slower because of their skin colour. Most blacks are convinced that the war in Vietnam is a white man's war fought for white man's purposes — suppression of a non-white race. Blacks believe that they get punished quicker than their white equivalent and that for the same misdemeanor the white soldier gets a lesser punishment than his black counterpart. Although the army allows a modified Afro hairstyle to be worn by coloured soldiers, the local commander has the final word on what is permissible and what is not. For many old-fashioned officers an Afro haircut is only a sign of dangerous black militancy. Consequently, any soldier who wears his hair in that style is considered an extremist by his commander and is treated as a potential trouble maker.

A number of senior commanders see the problem as stemming from too much free time. They point to the experiences of officers in Vietnam who report that while their troops are at the front or on a dangerous mission there is no difficulty between the races at all. But as soon as the troops return home and get some free time the colour bar goes up and the troubles begin. The officers in Germany point out that there is too much free time for the troops in Germany. Since the money situation is so tight there are few manoeuvres to keep the men busy and so both sides have lots of time to really irritate each other, to make a mountain out of every molehill, and in the end to make every day as difficult as possible for the other side.

On a higher level are a number of black officers who realize that the situation cannot go on as it is. These men labour under a double loyalty — to their black brethren and to the military system which is good for them and provides them with opportunities for advancement (often better opportunities than they would get outside of the army). These black officers would like to see the race discrimination ended so they could go on building a career for themselves. But in order to fight race discrimination one has to admit first of all that it indeed exists. And just with that point a number of commanders seem to have great difficulty.

J. J. Bout.

SALEM CHRISTIAN SANITARIUM ASS.

The Annual Meeting and Afterwards

When I think back on that event, I am first of all reminded of how heartwarming and inspiring it was to hear Mr. Bickford, the Director of our Clinic, speak on "Love Thine Enemy." When he showed us the very practical roles love can play between people, he was merely talking about our Christian duty and how we can realize this in the area of mental health, both in personal contacts as well as in an organized form: Salem.

It was a pity that so few had come out to hear this presentation. On the one hand, that is to be expected when an organization has not been active for a while. On the other hand, it makes one wonder in how far our people are really aware that Salem is now prepared and determined to move ahead and expand, if only those who need its help come forward and ask for it.

The other emphasis of the annual meeting was on expansion. After delivery and discussion of the President's Address, the policy of the Board, as it could be defined up to that moment, was approved. This included certain guidelines for the future, which I will mention shortly.

First I want to point out that there are several, often conflicting opinions about this subject among the members. Some complain that Salem is asking too much money, while others, and frequently the same people at different moments, want Salem to expand throughout Ontario as soon as possible. The question comes up from which money that would have to be financed.

Let us go back, as we did at the Annual Meeting, to the goals the members have set for Salem many years ago. It was to provide Christian mental health in a wide sense, with as special aim the operation of a Christian psychiatric hospital when feasible. This purpose is outlined in our bylaw and the Board has to adhere to it.

That means in the first place that our farm and the capital col-

lected for a future psychiatric hospital must not be used up by establishing other clinics that cannot pay for themselves. Our present clinic would, even if it were working at full capacity, still cost \$25.00 while we charge \$12.50 and do not even collect all charges at present. If we were to draw from our capital in that way, our main purpose would be defeated.

The financial statement of the entire Salem operation for the first three months of 1971, including income from donations and membership fees, shows a deficit of \$200.00. We shall have to steer in a direction where the Clinic pays for itself and I shall come back to that in a moment.

The way our purpose was formulated also meant that there would be one centre, serving a larger geographical area and not many centres throughout the province. This was confirmed by the members when the purchase of the farm in Brampton was approved, and this location was chosen with much care. Having accepted this policy in the past and with good reason, we should not, now we are in operation, suddenly decide that distances are too great after all and that therefore Salem should rather come to us instead of our going to Salem. If our individual convenience becomes the leading argument, then a sound and responsible program will become impossible.

We could certainly talk about the feasibility of branch offices in other places, but this will then have to be based on a proper research regarding the need, on economic and other considerations.

It will have to serve the central program. In the light of what I just wrote about the cost of running a counselling clinic, it should be clear that it would be much cheaper to have two staff members work in our Toronto office than to open another one-man agency. To let a counsellor travel from community to community and hold clinic in several places, for

(Continued on page 12)

CROSSWORD PUZZLE

ACROSS									
1. Future knight	40. — out (added to)	9. Goaded							
5. Chic shop	1. Beyond	11. Tantalize							
10. 43,560 sq. ft.	2. Extra or heavy	15. Optimistic							
11. Univ. in Louisiana	3. Put up with (4 wds.)	18. Ancient Persian							
12. Hoosergow	4. Always, poetically	21. Spanish lady's title							
13. Small sealed bottle	5. — cum laude	22. Letter opener							
14. Weight	6. High mountain	23. Canadian province							
15. Liqueur	7. Object of ridicule	24. Poop							
16. Minced oath	8. Vacationing, military style (2 wds.)	26. — system							
17. Jackson novel									
19. Actor Holbrook									
20. Kind of egg									
21. Cheap bistro									
22. Warbucks of the comics									
24. — down (moderated)									
25. Czech river									
26. "Rat"									
27. Former Justice Fortas									
28. Swamp									
30. Turmeric									
31. Island (Fr.)									
32. Coffee-colored									
34. Printing blunders									
36. Ear part									
37. Former coin of the Netherlands									
38. Israeli port									
39. Mongol									

SOLUTION

to previous

Crossword Puzzle

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Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

Thank you Lord for the gift of life. We would like to announce the arrival of our second daughter
CORINNA RENEE

Born August 31, 1971.

A sister for Annette.

Ray and Rose Vanderschaaf,
nee Wiersma.
483 Chesterfield, Duncan, B.C.

Mr. & Mrs. W. C. De Vries of 493 West 5th St., Hamilton, Ont. are happy to announce the forthcoming marriage of their daughter

ERNA G.

to

HARRY A. DE VRIES

son of Mr. & Mrs. A. H. De Vries, 27 Meadowlands Drive, Ottawa, Ont.

D.V. the wedding will take place on October 9, 1971, at 3 p.m. in the Immanuel Chr. Ref. Church, Mohawk Rd. West, Hamilton, Ont.
Rev. W. L. VanderBeek officiating.

Mr. and Mrs. Keith Pake of R.R. 1, Simcoe, Ont. are happy to announce the forthcoming marriage of their daughter

LINDA MARIE

to

Mr. HARRY A. JELSMIA

son of Mr. and Mrs. John Jelsma, R.R. 3, Simcoe, Ont.

The wedding will take place D.V. on October 16, 1971 at two-thirty p.m. in the Old Windham United Church, Simcoe, Ont.

On October 13, 1971, the Lord willing, we shall celebrate with our parents and grandparents

JOHN CORNELIS VEGTER

and

GEERTJE VEGTER,
nee STOPPELS

the happy occasion of their fiftieth wedding anniversary.

We pray that God will grant them many more years with each other, and with us, their children.

Diah and Bill,
Montgomery, U.S.A.

Willy and Diny,
Oshawa.

Arnold,
Iron Springs.

Jopie and Gerrit,
Assen, the Netherlands.

Albert and Barbara,
Claresholm.

Tony and Florence,
Turen.

Edna and John,
Calgary.

Bill,
Iron Springs.

Cor and Gerdie,
Calgary.

Dessa and Andy,
Winnipeg.

Tina and Marinus,
Iron Springs.

Rita and Henry,
Edmonton.

and 36 grandchildren.

Home address:
Box 144, Iron Springs, Alberta.

Driebergen 1936 Hamilton 1971

We thank the Lord that on October 16, 1971, we may celebrate with our parents and grandparents

PAULUS ZIJLSTRA

and

WILHELMINA E. ZIJLSTRA—
DOORNENBAL

their 35th wedding anniversary.

Bert and Dixie Vander Veen,
Margaret, Henry, Joan,
Sandra, Linda.

John and Pat Zijlstra,
Nancy, Jack, Shirley, Ann.

Paul and Penny Zijlstra,
Priscilla and Carolyn.

Henk and Helen Zijlstra,
Brian.

Bill and Ann Zijlstra.

Open House on Friday, October 15, 1971 from 7:30 till 9:30 p.m. at 481 West 5th St., Hamilton, Ont.

On Wednesday, October 13, 1971 we hope to celebrate with our parents and grandparents

AREND HANEMAAYER

and

ANTOINETTE A.
HANEMAAYER—DE GUES

their 35th wedding anniversary.

It is our prayer that God will bless and spare them for each other, and give them many more years of happiness.

Their grateful children:

Peter & Wilma Hanemaayer,
Arno Derick.

Jennie & Bill Stevens,
Albert, Arthur, Annette,
Richard.

Jim & Cathy Hanemaayer,
Audrey, Arthur, Johnny.

Bram & Dini Hanemaayer,
Bernadette, Arend.

Bert Hanemaayer.

Coby & Herman Schakel,
Antoinette.

Catherine.

Annette & Ron.

Annie & Kees.

Arthur.

Tony.

Bradford, Ontario.

On October 18, 1971 D.V. we, with our children Con and Appie, Ray, Wilma, Sharon, Ralph, Hilda Ann, Len and Miranda will remember the Lord's goodness in our 25 years of married life.

Ps. 103:2.

Cor and Reini Schuurman.

Open house at 8:30 o'clock in the annex of Calvin Chr. Ref. Church of Dundas.

We would like to express our deepest appreciation for all the understanding and sympathy that you have shown us during our sorrow when my husband and our father ROEL STOKER was called unto the Lord.

M. Stoker-Van Keulen.
Tom - Arta, John, Alice,
Henry, Marian Gay.

13180 - 40th Ave.,
Surrey, B.C.

Mr. & Mrs. T. J. MEDENDORP and family, R.R. #1, Thunder Bay, Ont. wish to express their thanks to all those who remembered them with cards and letters on their 25th wedding anniversary.

On September 14, 1971, the Lord called home our dear wife and mother

PATSY HAMMING,

at the age of 39.

"Great is Thy faithfulness,
O God my Father,
There is no shadow of
turning with Thee;
Thou changest not,
Thy compassions, they fail
not;
As Thou hast been Thou
forever wilt be."

Her husband Wiebrand.

Her children:

Theresa,
Martin,
Henrietta,
Audrey,
John,
Wallace.

Maple Ridges, B.C.

Op 23 september 1971 is

HENDRIK KOOY

uit zijn lijden verlost om in te gaan in de hemelse vreugde en daar voor eeuwig te zingen van "God's goedertierenheid".

Geliefde echtgenoot van:

Weston:
Francina Kooy—
Flach.

Vader van:

Nijmegen:
Arie & Nienke Kooy,
Wieske, Erik, Inez,
Debby.

Downsview:
Leen & Riet Kooy,
Billy, Ricky, Joanne,
Harry, Jacqueline,
Francie, Leonard.

Toronto:
Annie & Klaas
Streutker,

Frances, Jeffrey.

West Hill:
Kees & Alice Kooy,
Harry, Robert,
Michael.

Prescott:
John & Diane Kooy,
Johnny, Darlene.

Willowdale:
Adrian & Wilma Kooy.

21 Pelmo Cres.,
Weston, Ont.

"Fear ye not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." - Matthew 10:31, 32

On September 5, 1971, the Lord took unto Himself

JOLANDA AMSING

who was an active member in our Young People's Society.

The Young People of the Clinton Christian Reformed Church.

After a lengthy illness, the Lord called Home our beloved mother and grandmother

GEZIENA WILHELMINA HULZEBOS-EKKHOF,

since 1931, widow of Jan Hulzebos, at the age of 75 years.

2 Cor. 5:1.

W. J. Vegter,
A. M. Vegter-Hulzebos,
John,
Bill,

Whitby (Ont.).

H. J. Bos,
M. J. Bos-Hulzebos,
Grace,
Lorraine,

Whitby (Ont.).

H. R. Hulzebos,
M. Hulzebos-Prins,
Cythia,
Yvonne,
Suzette,
Barbara.

Whitby (Ont.).

Whitby, Sept. 20, 1971.

The funeral took place on Sept. 22 at Whitby, Ont.

Oct. 27, 1913 - Sept. 19, 1971 On Sunday morning, it pleased the Lord to take to Himself our beloved husband, father and grandfather

ALFRED FISCHER,

at the age of 57 years.

"And we know that all things work together for good to them that love God, to them who are called according to His purpose." Romans 8:28

Husband of

Maaik Fischer-
Ten Cate.

Father of

Martin & Corry Fisher,
Linda & Debra,
Maple Ridge, B.C.

John & Janet Fischer,
Wendy & Alfred,
Grand Rapids, Mich.

Edward & Janet

Hoekstra,
Mona, Allan & Lisa,
Chatham, Ont.

Leonard & Angeline

Joesse,
Marlene, Adrian &
Robin, Sarnia, Ont.

1435 Windemere Cr.,
Sarnia, Ont.

Two Chr. Ref. brothers, ages 24 & 20, would like to

CORRESPOND

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For the Children

Adventure on the Lake

"Boy, I'll be glad when the rest of the family comes back!" sighed Robert as he turned a page of the book he was reading. "Is it ever quiet here!" He tip-toed to the bedroom, and looked at the sleeping baby in her crib. "I'm glad I don't have to give her the bottle," he grinned. Dad and mom had promised they would be back before five, and mom always fed Heather around six o'clock.

Robert looked through the window at the choppy lake right in front of their cottage. No weather for fishing or boating or swimming; it was too windy and too cold. No wonder that most of the cottage dwellers had gone to town for the day, to shopping or to see a movie; the beach was deserted, and no boat was to be seen. It was too dangerous to take a boatride.

Robert went back to his seat, and picked up his book again. It was four o'clock now, and he didn't really mind babysitting his sister. It gave mom and dad a chance to go out together, although he had to admit that he would be glad to hear his parents' voices again. A sleeping baby wasn't very good company. "Spending most of the summer at the cottage is better than staying in the city," Robert thought, "but on a rainy day like this, with no friends, it's just plain boring!"

The summer was almost over now, and pretty soon school would start again. It had been a great summer, and Robert had made many friends. Most of the people in the neighbouring cottages had children, but the highlight of the summer had been that dad had taught him how to ride their motorboat. Dad bought it only three months ago, together with this cottage. And together, Robert and dad had been on the lake several times, but one morning dad had announced: "I've seen that you're careful, how about taking her out now for a spin all by yourself? You're a good swimmer, and you'll always have to wear a life jacket, but I think I can trust you!"

Robert felt ten feet tall, and he had been very careful not to disappoint dad. Too many accidents happened every year by plain carelessness.

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All of a sudden Robert threw his book on the table, and started listening intently. Did he hear the sound of a motor-boat? It was sheer madness to take a boat out today, Robert had never seen the lake so angry-looking and forbidding. Quickly he ran to the window, and yes . . . sure enough, there it was, the Carson's boat. "Those fools!" muttered Robert breathlessly, as he had a better look. He could only see the two boys, Ron and George, and their younger sister Elaine.

"That girl can barely swim!" Robert thought anxiously. "Thank goodness they're wearing life-jackets. The boat is headed towards our cottage, I bet they don't even know how dangerous those rocks are in this area!"

The Carson's had rented a cottage, about a mile down the road, only last week, but Robert had met them several times. Their parents could only stay for two weeks, and the Carson children seemed to be determined to cram as much summerfun as possible into those two weeks, but Robert had noticed that they weren't very experienced when it came to fishing or boating.

"It's understandable," dad had told Robert, "we had to learn too, but we have been so fortunate that we can be here all summer, with me coming down for the weekends. You can probably help them, and give them some helpful hints when it comes to boating!"

But Robert had discovered that especially the oldest boy, Ron, was not interested in good advice. Ron seemed to know everything much better than anybody else; he claimed he was a better swimmer, a better fisherman, a better skater, than all his friends. "I wonder why that guy always brags so much," Robert thought. He liked Ron's younger brother George, and his sister Elaine a lot better. What on earth were these kids doing on the lake?

Robert watched the boat intently, as it approached the cottage, and then he saw that Ron had discovered that he was watching them. "No, no!" Robert cried softly, when he saw that Ron stood up in the boat, and waved proudly at his new friend, but it was too late. A huge wave took the little boat by surprise, and the next thing Robert saw was a capsized boat, drifting aimlessly in the lake, and three figures in orange life-jackets who were also drifting helplessly in the water. Robert ran outside; the wind carried the voices, and he could plainly hear Elaine's frightened cry: "Boys, help me, help me, I'll drown!"

Robert stood rigid for a moment, unable to think straight or act. There was nobody around, all the other cottages looked deserted, and the nearest phone was two miles away, at the grocery store. Nobody could help these kids, nobody. Only he, Robert. But it was against all the safety rules to take the boat out now!

"Oh God, please help me, please help them!" Robert prayed softly. "Please God, I'm scared!" And then the panicky feeling left him. Quickly he untied the rope, and pushed the boat away from the dock. He started the motor, and slipped into his lifejacket. Slowly, ever so slowly, he steered the boat towards the children, and five minutes later, with the help of an oar, he helped them all into the boat and turned around.

"That was close!" shivered Ron, "are you all right, Elaine?"

Elaine sobbed hysterically, and George worried: "What about our boat?"

"Never mind your boat now!" announced Robert firmly, "that can wait till this storm is over, you'd better get dry clothes on right away!"

A few minutes later every wet child had changed into something warm and dry, and when Elaine saw herself in the mirror, dressed in one of Robert's mother's out-fits, she stopped crying and started to giggle. "How do you like my maxi-dress?" she asked Robert, and then Ron said seriously: "Robert, if you hadn't seen us,

we might still be floating in that cold water, and who would have found us?"

"I told you it might be dangerous!" said George in an accusing voice, "but you just laughed and said I was chicken!"

"You told me too that there was no danger at all, Ron!" added Elaine, and all of a sudden Robert felt sorry for Ron. He looked so stricken and ashamed, and somehow Robert liked him better this way.

"Did your parents know that you were going to see me?" he asked, and Ron shook his head. "They went to visit the neighbours, but we didn't want to come, and then I thought it would be nice to surprise you with a visit. I really didn't think it was very dangerous, you'll have to believe me. I guess I'm not very experienced when it comes to boating."

And then a car came to a screeching halt, right beside the house, "Mom and dad!" cried Elaine, "they must have seen that the boat was gone!"

The door was thrown open, and a sobbing Mrs. Carson hugged and embraced her three children, while Mr. Carson stood watching the scene, and said from the bottom of his heart: "Thank God you children are safe, we saw the boat drifting upside down in the lake, and no trace of life!"

Everybody was talking at once, and then another car stopped, and in walked Robert's parents.

"I guess you'd better stay here for supper!" decided Robert's mother, after she had heard the whole story, "we can get some hamburgers ready in no time. After you've eaten, you'll all feel better!"

When everybody sat down at the table, dad said grace, and he thanked God for saving the lives of the children.

"My prayer was answered!" Robert thought quietly, "boy, was I scared before!"

"Robert, you're the hero today!" smiled Mr. Carson. "Just wait and see, tomorrow your name will be in the newspaper, by tomorrow everybody will know that you went out in this weather, to help my kids. I trust you learned your lesson today, Ron!"

Ron blushed, and looked down at his plate, and Robert thought: "I bet he'll be o.k. now, maybe now I can teach him something about boating."

And then dad said something, which made Robert feel very proud and happy. Dad looked at his son and said simply: "Robert, I'm very proud of you, I knew I did the right thing when I taught you how to handle the motorboat!"

"I'll never disappoint dad," thought Robert, and he gave Ron a playful punch in his stomach and together the boys ran outside to look for adventures.

B. Hosmar,

'Executive Editor' Assists in Thriving Youth Paper

Bloomington, Minn. (EP) — The headline says "Christ Returns." Hardly what one would expect from an underground newspaper, so it's necessary to read on:

"This paper is published by Christian students on a faith basis, with Jesus Christ as executive editor."

The newspaper is called "High-ground." It's produced by a group of high school students led by Dave Polfus, 17-year-old Bloomington Lincoln High senior.

"We got the idea last winter," he says. "A group of us who are Christian students had collected a bunch of local underground papers and we didn't think they were doing much. We felt we had a message — that Christ is the answer to everything — so we started the paper."

Salem

(Continued from page 10)

instance one day per week or month, is an extremely expensive method of operating.

When the Annual Meeting approved the Acts of the Board of Trustees, this included, after special mentioning, agreement with the above guidelines for future expansion. It was understood that plans for expansion will have to be based on a thorough study of the existing needs and on a judicious use of the available resources.

Another argument against decentralization, which I did not mention at the Annual Meeting, but which was revived later, comes from the social workers and other prospective staff members themselves. People in those professions are accustomed to working together and having frequent contact with each other. The reason for this lies with the nature of their work. To deal with psychological and psychiatric problems in a difficult matter involving great responsibilities. The counsellor who is prepared to do this alone is hard to find. Mr. Bickford was used to working with others and accepted his position with the understanding that he would within a reasonable time have a second staff member in his office. When, several years ago, we had found one psychiatrist for our hospital, we ran into the same objection: he would only accept if we would find him a second psychiatrist to share the responsibility with. At the last board meeting the application of a very qualified psychologist was discussed and this person also expressed as his desire to be in one office with Mr. Bickford and so share each other's experience and knowledge. Some laymen may find this hard to understand, but the fact is there.

Before I go on to a further development after the Annual Meeting, I want to stress again that your Board is still entertaining the hope that we can one day have a psychiatric hospital. Our present facilities should be seen as a springboard to reach that other goal. We are advertising regularly for a psychiatrist, but in the meantime we hope that our Clinic, when it grows in size and in multiplicity of services, will become a suitable basis and attraction for this other goal.

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AND AFTERWARDS

At the board meeting, held a few weeks later, we were in for a surprise. Mr. Bickford had been asked for a statistic on the "growth" of our Clinic and it then appeared that there had not been any growth at all. Worse than that, there had been a definite decline in utilization in the past month. At the moment the Clinic is only working at 55% capacity, while this had been slightly higher. But a more ominous sign is that the number of new patients is dropping sharply. Up to March this ranged from 10 to 20, but in the first 19 days of April it was only two (2).

I guess some readers now wonder why we are talking at all about expansion. And still, at our board meeting we did. The Western part of Ontario had been combed (by questionnaires to ministers) for information about the need for counselling in that area, if this could be provided through an office in London. The answers indicated that there was only enough demand to warrant part-time service.

But when we then again look at our present Clinic, an unexpected conclusion forces itself upon us. Before that facility was opened, there was much greater need in the greater Toronto area than the reported demand in Western Ontario. According to the information we had, the office would have to be filled, and perhaps swamped, in no time. And now, on the contrary, we find that we have to beg for patients.

What would be the reasons for this? Perhaps one is the fact that health insurance does not cover counselling, although Salem was set up in such a way that this should not hold anyone back. But a more important factor is that many people who need counselling or psychiatric care cannot be convinced to seek it. Often they wait till complete breakdown has occurred or is very near, and in the meantime they have continued, for much longer than was necessary, to live with their problem, or in their disturbed state, or with their deteriorating marriage and their family falling apart. That is at the same time one reason why the work of counsellors is often so difficult: they see a lot of clients when it is actually or almost too late to give much help.

If all who benefit from counselling, or just those who sorely need it, would come to our clinic, I am sure we would immediately have to expand. That this is not the case, that many who need help do not come forward and ask for it, is a general situation. It has to be applied to the London area as well and reduces the reported figures considerably. With this problem before us it would be most inadvisable to increase our services.

When this matter had been presented and discussed, the natural reaction from some was, "Can not ministers, elders and deacons learn how to approach those who are in need of this kind of help?" The question was asked whether

for instance Mr. Bickford could not through some articles instruct others in how to convince people to seek counsel. Those who are acquainted with this work know that this is not possible. It is not, because to approach someone with this in mind is in itself counselling, brings with it all the difficulties, reactions and pitfalls of this art and consequently cannot be learned through a crash course.

There are however, other, more modest ways out. Sometimes a particular person has a special influence with the one who needs help. This can be because of a position of trust, because of family ties or because of other reasons. Occasionally we meet people who seem to be torn with the ability to understand and respond to distress. If we are seriously concerned about the sorrow and suffering around us, those who can will of course do their best where this may seem necessary.

We can also "speak" to others through the written word. Salem's Newsletters will regularly carry articles on what counselling can do for our members. Simply by spreading this and other publications (e.g. Service Indeed), by making members for Salem and by talking to others about it, will we work in the same direction.

There is, however, one more area in which we can help matters. I mentioned that the cost of counselling may be an obstacle for some. We could work at taking this away through a suitable approach. If every diaconate would announce in the church bulletin a few times a year that it is most willing to financially assist any member of its church who would like to visit Salem's Clinic but who cannot afford the fee, they are perhaps opening some doors. It might be wise to add that assistance will be given entirely anonymously, since many people are very sensitive about this.

Here we have arrived at a point where it might be good to re-examine the question: what does Salem mean to the deacons?

Historically Salem was sponsored, carried and propagated by the deacons ever since its conception. Financially the deacons have been of tremendous help to Salem and they still are. Ideologically Salem is a typically diaconal aim, it being a work of mercy.

But at first the Lord wanted Salem to wait, for reasons only known to Him. Now He has allowed us to move in a somewhat different direction, still doing essentially the work we had in mind.

Salem is now prepared and determined to go ahead. Having

made the present start, we must do all we can to develop a diversity of services as soon as possible. Are the deacons still with us? Will they accept the challenge, including the difficulties, limitations and frustrations this brings with it? I have no doubt that their hearts are with us and I want to ask them to pray with us for God's blessing.

OUR FEE STRUCTURE

What should the different charges be for being counselled in private, as a family or as members of a larger group? This is another problem which has many aspects and the Board has so far not wanted to make a permanent decision on it.

On the one hand Salem's work is a ministry of mercy, but on the other hand it would be financially untenable to give our services free. It may be of interest for the members to know that at full operation the fees would, based on a reasonable rate, pay about \$300.00 per month, while the operating expenses are more than five times that amount.

A sliding scale for fees would seem a very sensible solution, but it presents its own difficulties. For instance, some people are not willing to report their income and the size of the family could not be disregarded.

I am not bringing these details forward to let the members worry about them. At present some research is being done into this matter and when this has given us enough information, a decision will be taken and announced. This may take a while yet and in the meantime our Director will determine the fees, based on some flexible guidelines he has received.

However, the question that forces itself on us is this one: In how far is this work of mercy a COMMUNITY RESPONSIBILITY? The more it would be considered that, the less we would have to be concerned about fees. The more our members would act in this spirit when they consider their donations for Salem, the more people who suffer from fears of loneliness or hopelessness or pain or spiritual doubts can be helped.

As has always been promised, whatever the final outcome will be, the charges will be less for members than for non-members.

A. Vandermaas, M.D.

Dr. Vandermaas of St. Catharines is the president of Salem Christian Sanitarium Association, Inc.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
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